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The
CHRISTIAN CENTURY
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Anglican Priests and Sacraments
By Charles C. Marshall

Apply Gandhi's Method to Japan!
By E. Stanley Jones

Congregationalists and Other Congregationalists
An Editorial

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In This Issue

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is a distinguished lawyer and a leading layman of the Protestant Episcopal Church. He retired some years ago from an active and successful law career in New York, and since then has devoted himself to writing on legal and church questions. He is the author of *The Roman Catholic Church in the Modern State* and of other books and of the report to the Hague Congress of the International Academy of Comparative Law on "The Historical Relation of Law and Religion in its American Aspect." He will be perhaps most widely recalled as the author of "An Open Letter to the Hon. Alfred E. Smith," published during the presidential campaign of 1928 in the *Atlantic Monthly*.

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The CHRISTIAN CENTURY

January 19, 1938

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Calendar of Coming Events

Jan. 2-Feb. 21. Better Baptist Church Forums, Ohio.
Jan. 12-Feb. 4. Better Baptist Church Forums, Connecticut.
Jan. 17-21. National Conference of Church Related Colleges, Chicago.
Jan. 17-21. Annual Meeting, Council of Church Boards of Education, Stevens Hotel, Chicago.
Jan. 19. Annual Meeting, American Waldensian Aid Society, New York City.
Jan. 19-21. Baptist Missionary Assembly, DeLand, Fla.
Jan. 20. Syracuse Peace Council; A. J. Muste, Labor Temple, New York City, speaker.
Jan. 20, 21. Baptist Missionary Assembly, Daytona Beach, Fla.
Jan. 22-26. Baptist Missionary Assembly, Miami, Fla.
Jan. 23. Ford Hall Forum, Boston; Robert Gessner, speaker.
Jan. 23. Chicago Sunday Evening Club; Dr. Kirtley F. Mather, Harvard University, speaker.
Jan. 23-25. Baptist Missionary Assembly, Fort Lauderdale, Fla.
Jan. 26-28. Baptist Missionary Assembly, Palm Beach, Fla.
Jan. 27. Syracuse Peace Council; G. W. Hartmann, Columbia University, speaker.
Jan. 28. Annual Meeting, Philadelphia Conference Methodist Historical Society, Robert Morris Hotel, Philadelphia.
Jan. 28. Federal Council of Churches, Executive Committee, New York.
Jan. 29-Feb. 2. Baptist Missionary Assembly, Orlando, Fla.
Jan. 30. Chicago Sunday Evening Club; Dr. Howard Thurman, Howard University, speaker.
Jan. 30. Chicago Sunday Forum, Thorne Hall; Scott Nearing, speaker.
Jan. 30. Ford Hall Forum, Boston; Denis Conan Doyle, speaker.
Jan. 31-Feb. 3. Ohio Pastors' Convention, Columbus.
Jan. 31-Feb. 4. Minister's Week, Chicago Theological Seminary, Chicago.
Feb. 1-3. Baptist Missionary Assembly, Winter Haven, Fla.
Feb. 3. Syracuse Peace Council; E. E. Ericson, University of North Carolina, speaker.
Feb. 3, 4. Baptist Missionary Assembly, Fort Myers, Fla.
Feb. 3, 4. Methodist Federation for Social Service, Milwaukee.
Feb. 3, 4. Baptist Missionary Assembly, Sarasota, Fla.
Feb. 3-5. United Methodist Council, Stevens Hotel, Chicago.
Feb. 4-12. International Council of Religious Education, Annual meeting of Executive Committee and associated groups, Chicago.
Feb. 5-10. Baptist Missionary Assembly, St. Petersburg, Fla.
Feb. 6-9. Baptist Missionary Assembly, Clearwater, Fla.
Feb. 9-11. Baptist Missionary Assembly, Tampa, Fla.
Feb. 10. Syracuse Peace Council; Dr. Allen K. Chalmers, speaker.
Feb. 12-15. Baptist Missionary Assembly, Jacksonville, Fla.
Feb. 13. Race Relations Sunday.
Feb. 14. Philadelphia Ministerial Union, Chambers-Wylie Presbyterian Church; Dean Lynn H. Hough, speaker.
Feb. 17, 18. Colorado Council of Churches Convocation, Central Presbyterian Church, Denver.
Feb. 18-23. Evangelical Christian Education Institute, Mishawaka, Urbana, Ft. Wayne, Indianapolis, Ind., and Celina, O.
Feb. 21-23. Interdenominational State Pastors' Conference, St. Paul and Minneapolis.
Feb. 21-24. Annual Convocation, Eden Theological Seminary, Webster Groves, Mo.
Feb. 23, 24. Annual Meeting Western Section, World Alliance of Presbyterian and Reformed Churches, Miller Chapel, Princeton, N. J.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

BY A VOTE of 209 to 188 the House of Representatives on January 10 defeated a motion to discharge its judiciary committee from further consideration of the Ludlow amendment. By this vote the proposed amendment is left to slumber in a committee which will not, unless forced, allow it to come to the floor of Congress. The resolution to discharge the committee—which was equivalent to a resolution to debate the amendment—was beaten only after President Roosevelt had taken the unprecedented step of sending a letter to the speaker of the House, asking for the measure's defeat. The day previous Secretary Hull had made a last minute plea against consideration. Yet the switch of eleven votes would have changed the outcome! Several weeks ago the introduction by Senators La Follette and Capper of proposed constitutional amendments in the Senate, similar to that bearing the name of Congressman Ludlow, was interpreted in these columns as a warning to the President of the public's lack of confidence in his handling of foreign affairs. This narrow vote in the House, which cut across all party lines and was cast in the face of the personal appeal of the chief executive, should be interpreted as an even more solemn warning. The nation at large is anxious and disquieted over the direction in which the President is taking it in its international relations. If the vote on the Ludlow amendment teaches Mr. Roosevelt this, it will have served a good purpose.

Congress Again Warns The President

American Interests In China

AT THE SAME TIME the President made his appeal to the House not to consider the Ludlow amendment, Secretary Hull sent an important letter to the Senate bearing on American policy in the Far East. The letter served to do two things: first, to supply official figures concerning factual matters which have been in dispute; and second, to give an official definition to the course which the United States is following in China. As to the first, Mr. Hull stated that the size of the American investment in China is approximately $132,000,000, with another $25,000,000 in properties of Americans residing in China and about $40,000,000 in missionary property. There were about 10,500 Americans in China when the fighting started last August; there are now about 6,000. There are 3,897 in the armed land forces and 1,800 in the naval forces protecting these Americans. (It thus appears that almost every American now in China has a soldier, sailor or marine maintained there for his personal protection.) Regarding policy, Mr. Hull told the Senate that the United States is not primarily interested in protecting Americans or their property. What this country is fundamentally concerned with is "that orderly processes in international relationships be maintained." These are words which will be generally approved in principle, but are susceptible of dangerous interpretations. What does the United States regard as necessary "orderly processes in international relationships"? How far is this country prepared to go in insisting on such processes? A casual acquaintance with international diplomacy will suggest that orderly processes have been at a minimum for many years and over a wide portion of the map. Does Mr. Hull mean that the United States is to tackle the job of restoring "orderly processes" to international affairs all over the globe?

The President's New Naval Program

AS we go to press Congress is awaiting a special message from the President calling for the largest naval building program in the nation's history. The general outlines of that program have already reached the public. In addition to the tremendous naval expansion already under way or provided for in the regular budget—see the editorial, "Where Is Mr. Roosevelt Heading?" in last week's issue—the President is about to ask for more than a million tons of additional fighting ships. When this program has been completed the navy will have three more battleships, two more plane carriers, four more heavy cruisers, four more light cruisers, twenty more destroyers and six more submarines. The cost, it is estimated, will be at least a billion dollars. This at a time, be it remembered, when naval

building is already being pushed to the limit of the yards. Why has the President determined to embark on such an unprecedented expansion of the navy? No convincing reason has as yet been brought forward. Mr. Roosevelt has said that his hand has been forced by "world events." But the relation of naval building to world events was vividly illustrated when, after Mr. Roosevelt had introduced his regular budget with its provision for two new 35,000-ton battleships, within a week Italy announced that it would build two more 35,000-ton battleships, France announced that it would build two 35,000-ton battleships, and Russia announced that it would build shipyards capable of building 35,000-ton battleships. All that Mr. Roosevelt's reaction to "world events" has accomplished, it thus appears, is to give the world naval armament race another thrust forward. In Congress it is said that the naval building program will be voted almost without opposition because it will provide jobs. Before congressmen are swept off their feet by that argument we advise them to turn back to the testimony of Secretary Ickes before the Nye committee. Mr. Ickes made it abundantly clear that the PWA funds assigned to naval building produced fewer jobs, proportionately, than any other enterprise to which PWA money was allocated.

Jersey City Mayor Marshals Priests Against C.I.O.

IF the anti-red rally staged by Mayor Hague of Jersey City on January 7 could be viewed in detachment from the other events of his long and lurid administration, and especially from his recent incitement of mob violence against the C.I.O., it might stand some chance of being considered a bona fide effort to demonstrate the solidarity of the better element of his community against communism. As it is, such detachment is impossible. In view of his recent announcement that, law or no law, he did not propose to permit any representatives of the C.I.O. to gain entrance to Jersey City, and his refusal to permit them to hold a meeting because certain groups had threatened to break up such a meeting by violence, while he uttered no word of restraint to those who threatened the violence, it is impossible to consider his patriotic festival as a demonstration in the interest of law and order. There were two interesting features of that allegedly anti-communist meeting. One was a parade of large numbers of the "veterans" who had so recently avowed their readiness to stifle free speech by force. The other was the participation of large numbers of the clergy, all of whom were Roman Catholics. It was claimed in advance that Mayor Hague's rally would have the support of all religious groups in the city. The Religious News Service, sponsored by the National Conference of Jews and Christians, reports that "no clergymen of any faith other than the Catholic were on the platform with him or listed on the official list of honored guests," and names ten or a dozen prominent Roman Catholic ecclesiastics so listed. The *Catholic Worker,* in a strong appeal to the laity, denies that Catholics are solidly behind the mayor, as has been reported, "in his deliberate abridgement of civil rights," and expresses the belief that the rank and file of Jersey City laity and clergy "believe in the natural rights of man as they are interpreted by our Constitution." Well, if they do, they ought to be able to do something about it, for Jersey City, which has kept Frank Hague in office as mayor for the past twenty years, is about eighty-five per cent Roman Catholic.

Roman Catholic Church And Democracy

CONTINUING with its appeal to the liberal-minded laity, the *Catholic Worker,* whose editor was distributing copies of this issue outside the hall while the high clergy sat on the platform with Mayor Hague inside, said: "Don't be misled by the insinuations that all Catholics must stand behind Hague; that Catholic groups all support him. This is not so. Trying to subvert the church to nefarious purposes is a favorite trick of politicians." It is indeed. And it is a trick with which the church not infrequently falls in, sometimes for purposes of its own. That a warning of this sort should come from the pen of a Roman Catholic and be addressed to a Catholic constituency, is far more significant and salutary than any warning that could come from without. But the whole episode, with the array of ecclesiastics giving moral support to a machine politician of the lowest type who is making the anti-communist drive a screen behind which to attack civil liberties, and a Catholic labor paper issuing a declaration of independence, illustrates very well a difficult situation in which the Roman Catholic Church is beginning to find itself. It has been trying, very sincerely we believe, to be "the workingman's church," and it has omitted no opportunity to show itself "patriotic," in the flag-waving, American Legion way. Its anti-communist campaign could be exhibited as an evidence of its good Americanism. But wherever that campaign has grown warm, it has degenerated into mob violence of the grossest sort, and the church has found itself fighting shoulder to shoulder with ruffians whose method of gaining their ends has nothing in common with the spirit of democracy. An article in the Jesuit weekly, *America,* for January 8, shows an awareness of the new criticism to which the church is subjecting itself as an enemy of democracy. The answer that it makes is rather pathetic. The real answer must be not in words but in actions.

Are Newspapers Carried At a Loss?

AS usual, the annual report of the post office department presents figures tending to prove that a great part of its deficit results from the government's benevolent habit of carrying newspapers and other second-class matter at less than cost; and the American Newspaper Publishers Association replies that the publishers could distribute their wares through private agencies for less than they pay the post office. Neither of these statements is, on its face, quite convincing. If papers could be sent as promptly and conveniently by freight, express, private truck or messenger boy as by mail, and more cheaply, they would not be sent by mail. But whether the post office department carries newspapers at a loss depends on how the costs are distributed. A railroad carries coal at a lower rate than furniture, and lower than it could afford as a flat rate for all merchandise, but it does not lose on the coal. The much criticized policy

of charging what the traffic will bear has its legitimate application. Every ton of coal must pay for its own hauling, but not necessarily an equal share of overhead with every other ton of freight. Something like that is perhaps true in the postal business. Local papers carried free in their own counties are the only absolute dead-heads, and they ought not to be. Periodicals in general should pay for transportation what it costs to transport them, having regard to the same principle that gives coal a lower rate than furniture. An expert and disinterested study of postal costs and revenues is much to be desired. It might show that the publishers, and ultimately the subscribers, of periodicals are receiving a subsidy; if so, that subsidy ought to be removed. And it might show that they are not, and the postal department would lose the most ancient and serviceable alibi for its deficits.

Cat-and-mouse Policy of Reich with Clergy

NO MORE explanation is given for releasing German pastors from prison than for putting them in. Just before the holidays all except about half a dozen of the hundred or more who were then in prison were given a two-weeks' furlough, before the expiration of which they were informed that they need not return to jail. Pastor Niemöller was not among those released, nor has he been brought to trial, nor has any definite charge been made against him. One guess is as good as another as to the meaning of this apparently whimsical method of dealing with the recalcitrant clergy. Our guess is that it is a cat-and-mouse policy definitely designed to break the morale of the ministers and their sympathizers by subjecting them to maximum inconvenience and uncertainty while incurring the minimum chance of making martyrs. Defenders of the nazi government's church policy have recently given out figures, which the *New York Times* correspondent believes to be accurate, showing the financial support which the churches derive from the government. Church taxes amounting to 200,000,000 marks a year are collected and spent for the support of the churches. In addition, a state subsidy totaling about 100,000,000 marks is divided between Protestant and Roman Catholic churches in a ratio of about three to two. Support of theological seminaries and salaries of army chaplains are furnished by the state, and church property is tax-free. All this, of course, proves nothing at all as to the freedom of the church or the religious liberty of ministers and laymen. On the contrary, this is a measure of the weight and strength of the golden chains by which the church is bound to the source from which all its financial blessings flow.

Justice Sutherland Retires From Supreme Court

THE VOLUNTARY retirement of Mr. Justice Sutherland from active service as a member of the United States Supreme Court seems to have taken Washington by surprise, though it should scarcely be deemed remarkable that a man should be willing to lay down such strenuous duties at the age of seventy-five, especially when his salary is to go on without interruption. Since the retiring justice is known as one of the most conservative members of the court, the obvious result is to give the President opportunity to appoint a successor whose mind is more in tune with the ideas of the administration. If the proposal for the reconstitution of the court was already dead, this buries it. "We got excited about nothing," said one former advocate of the administration's court plan. Several exceedingly interesting suggestions have been made in regard to the filling of this vacancy. At the time of his retirement Mr. Sutherland was the only member of the court who had been appointed from west of the Mississippi river. British by birth but brought to this country in infancy, he was politically active in Utah and served successively in the House of Representatives and in the Senate. He was a delegate to five Republican national conventions and took an active part in the election of Harding, who shortly thereafter appointed him to the judicial position which he has held for the past fifteen years. He was considered a lawyer of great distinction and had been president of the American Bar Association. In view of Mr. Justice Sutherland's long and active connection with party politics before his appointment, it will be particularly difficult for the President's critics plausibly to find fault if the vacancy is filled by the appointment of someone whose favorable disposition toward the administration's policies is known in advance.

Partition of Palestine Pressed and Deferred

AN ANNOUNCEMENT by the British colonial secretary relative to the proposed partition of Palestine has the effect of both indicating that a step is to be taken toward putting the plan into effect and making it clear that many steps must be taken and much time must elapse before the actual partition can take place. The secretary deplores the fact that the recommendations embodied in the Peel report have not been taken altogether seriously by the parties concerned and that much uncertainty exists in many minds as to the government's intentions. That uncertainty he wishes to dispel. The specific announcement by which he undertakes to dispel it is to the effect that the government proposes to appoint another commission to make a more detailed report upon all the factors involved in a tripartite division of the country. Among the questions to which answers must be sought are these: Where should the boundaries be drawn so as to include the fewest Jews in the Arab state and the fewest Arabs in the Jewish state, with a fair division of economic resources between them and due consideration of the responsibility of the mandatory power for supervision of the holy places? How should the public debt and the public assets of Palestine be divided? What arrangements should be made about the administration of railroads, ports, postal, telegraph and telephone services, currency, tariffs? How shall the religious rights of minorities be secured? Definite answers must be found to these and many more questions before the plan of partition will be more than a vague project. They are difficult questions. Some of them may be unanswerable. When the commission of experts has formulated its answers after an investigation "which will undoubtedly occupy many months," the detailed plan will go to the British government. If approved there, it will go to the council of the

League of Nations. Only after the council has approved can the actual work of organization begin. It will be a long process, requiring not months but years.

Congregationalists and Other Congregationalists

As the movement for the ecumenical unity of non-Roman Christendom takes more definite shape, it becomes clear that the burden of responsibility for the outcome rests primarily upon the so-called free churches of Protestantism. Up to the present, these churches have contributed more than their share of stimulus and encouragement. It can fairly be said that they have been the chief source from which the movement has drawn its inspiration. The older churches of the East, the Continent and Great Britain have been drawn into the movement on initiatives which were taken by America's free churches, including the Protestant Episcopal. It was in the United States that the longing for unity was first crystallized into definite overtures. The movement has now reached the point where the longing is universal, and each church is confronted with the problem, first, of envisaging the goal and, second, of deciding what place, if any, its own doctrinal and ecclesiastical features should be given in the united church.

Upon Congregational and other congregational churches this responsibility rests in a peculiar manner. It has become evident that congregationalism as an ecclesiastical polity is not an adequate basis for unity. The congregational bodies themselves have been moving steadily during the past fifty years away from the extreme form of local independency toward a system approaching, in fact, if not in name, the presbyterial order. At the Edinburgh conference, no attempt was made by any of the very numerous delegates from congregational churches to set forth the congregational order as a solving conception of the problem of unity. The conference met, continued and ended in an atmosphere of catholicity. The major premise of all its deliberations was the conviction that the church of Christ on earth is, by divine intention, one, holy and catholic, and that it is this character of the church which the ecumenical movement is seeking to recover and to embody in a living organization.

Where does congregationalism, with its emphasis upon the autonomy and independence of each local church, fit into this picture? Do the congregational denominations of Great Britain and America desire to impose their type of organization upon the church universal? Do they ask, as a condition of unity, that those communions which hold to the catholic conception of the church shall dissolve their ecclesiastical structures and disperse their church order into independent local units, each clothed with autonomy as Baptist, Congregational and Disciples churches now are? This, stated very sharply, is the question which the free churches confront by virtue of their participation in the ecumenical movement. So far, they have not advanced any such demand. Their silence at Edinburgh, their tacit acceptance of the catholic presuppositions around which the entire discussion revolved, their gracious acquiescence in the findings, leave them in an ambiguous position. Are these congregational churches really willing to go into a united church whose organization rests, not upon the local unit, but upon the catholic unity of the whole body of Christ?

The consideration of this crucial question should not be put off indefinitely either on account of preoccupation with denominational concerns or by obscurantist drifting with the ecumencial movement. At the next World Conference on Faith and Order, those communions holding the congregational system should be represented by a body of delegates who have something to say. What they may say is not now the question. But having affirmed the congregational principle for several centuries, these bodies stand in an anomalous position when they allow the ecumencial movement to go forward without paying even a gesture of respect to their historic contention. Mayhap their contention has been erroneous. Possibly it represents a half-truth. Possibly, again, it represents the only sound basis of ecclesiastical organization and should be pushed with vigor upon the conscience of the whole church. In any case, these congregational denominations owe it both to themselves and to the ecumenical movement to define in their own thought the witness which their representatives in an ecumenical conference should bear.

Since the Edinburgh conference, the issue has arisen rather sharply in at least one of these congregational bodies. We refer to the denomination which wears the name Congregational. Like the Baptist and Disciples denominations, it was silent at Edinburgh so far as this fundamental question was concerned. But even while the conference was assembling, there broke out in British Congregationalism a lively and wholesome controversy over certain implications of congregational faith and order in relation to the ecumenical movement. This controversy headed up in two brochures, one entitled, *Inevitable Congregationalism,* by Rev. Dr. Albert Peel, editor of the *Congregational Quarterly,* the other entitled *Congregationalism Today,* by Principal Nathaniel Micklem, of Mansfield College, Oxford.

Dr. Micklem takes sharp issue with his fellow Congregationalist, Dr. Peel, and presents an interpretation of congregationalism which he regards as at once loyal to the historic tradition and hospitable to the catholic ideal. Dr. Peel's booklet includes numerous addresses which he has made during the past two decades, mostly before gatherings of his own denomination. Not unnaturally, statements could be found in these addresses which were none too well considered. To so discerning a critic as Dr. Micklem they lent themselves as foils against which he could thrust his own clarifying interpretation. It is not our present purpose to take sides or to prejudice their discussion, but it seems doubtful from this distance that the difference between these two Congregational leaders is so great as Dr. Micklem's selection of texts from Dr. Peel's addresses would make it appear. Our sole interest at the moment is in the fact that congregationalism as a polity for the Christian church has become the subject of serious discussion.

The discussion has spread to the United States. A movement is on foot, prompted chiefly by Dr. Ernest Graham Guthrie, Congregationalism's "Bishop" of Chicago, and supported by the best minds of the denomination, including

Dean Sperry of Harvard to arouse Congregationalists in this country to prepare for the International Congregational Council, which meets here in 1940, by becoming intelligent on the subject of their own faith and order. Referring to an editorial in The Christian Century as "taunting us with the fact that at Edinburgh there was no great voice that spoke for the churches of the congregational order," Dr. Guthrie tells his own brethren that "it will be nothing less than a confession of permanent inferiority if British Congregationalism comes to that council with fully articulated convictions . . . and we [American Congregationalists] come as confused, uncertain and dumb as we were at Edinburgh."

Such a challenging call is irresistible, and we may expect the Congregational denomination to begin and to carry through a fruitful process of rethinking its historic witness. But what of other congregationalists? No sign of such activity has appeared among the Disciples and Baptists. Both of these bodies are larger than the Congregationalists. The ecumenical movement now commands more of their devotion and hope than ever before. Manifestly, they cannot avoid a reconsideration of their respective positions as congregationalists. The program makers for the conventions of these two denominations have here at hand the theme which should occupy their gatherings until definite convictions about the order of the Church of Christ have become the common and intelligent possession of all their churches. This rethinking of congregationalism is the only adequate way to prepare for the next conference on Faith and Order in 1947.

But the project of rethinking congregationalism cannot be completed by each of these denominations working separately. Left to itself, each group will no doubt reach conclusions not reached by the other two. Does this not suggest the desirability of a kind of "ecumenical" conference of Baptists, Congregationalists and Disciples to consider their common congregationalism in the light of their several traditions? There are differences even among congregationalists! These differences may not be of great importance, and yet they may. Perhaps the Congregationalists have the more flexible order and have advanced farther toward an organic consciousness and an organic procedure than the other two. The Disciples, notwithstanding their thoroughgoing Protestantism in external form and procedure, are more catholic than Protestant in their ideology. The Baptists, taking them as a whole, North and South, are at the extreme left, so to speak, of congregationalism.

Each of these bodies has something to contribute to the others. Their witness for their historic order, a witness competent to find voice in the ecumenical movement, can be better presented if it is conceived in a unity of their own than in separation. Besides, these three denominations have engaged in the fraternal exercise of throwing out "feelers" toward one another during many years, looking toward a closer unity. There is no Christian reason why they should not achieve actual unity, especially now that the longing for unity pervades the whole Church of Christ. A small preparatory conference of their ablest scholars and leaders to consider their common congregationalism, with its implications of faith and doctrine, would have more than academic results. It would at least lead to a larger representative conference with an agenda based upon the findings of the preparatory conference, and the results of this larger gathering might be far more substantial and significant than we can envisage in advance of the event.

As we see it, congregationalists may take one of three attitudes toward the ecumenical movement. They may surrender their congregationalism, and allow their several traditions and their churches to be absorbed in the catholic conception and structure of the church as this conception and this structure may be wrought out by the churches now holding the catholic ideal. It is difficult to imagine such an outcome. It is difficult, because not even the more explicit catholic communions would affirm that the congregational witness was wholly without merit and value. But it is unthinkable that, even if a majority of each group were willing to be so absorbed, there would not be an intransigent minority unwilling to sink its historic identity in such a union. The principle informing the whole ecumenical movement is the principle of going forward *together,* in contrast to the false principle of dividing the now existing churches in order to form a new church.

The second attitude is one of indifference and aloofness. Some no doubt there are who assume such an attitude. Their number, however, is growing beautifully less. But it is a possible position, especially in view of the catholic lines along which the ecumenical movement is plainly developing. The congregational mind is none too familiar with the concept of catholicity. What familiarity the concept has in many minds is associated with feelings of repugnance and fear. It is so closely associated with "Roman Catholic" that there will be some readers of these paragraphs who will not have observed that the word "catholic" is spelled uniformly with a small "c," and that it refers not to anything upon which Rome has a monopoly, but to a generic conception of the church of Christ. The form and structure of a non-Roman catholicism are not necessarily decided in advance, and when decided, we may be sure that there will be no compromise with Rome. Happily, we have reached the point in the non-Roman churches where we are able to claim for ourselves the dignity and divinity of the catholic ideal and to strive for its embodiment without arousing the unintelligent fears which once would have been conjured up by such a movement.

The third attitude which congregationalists may take—and we believe should take—toward the ecumenical movement is one of responsibility for the character of the church which may issue from it. This attitude of responsibility implies generous participation, and an actual contribution toward the outcome. Congregationalists have no need to be apologetic for their congregationalism. It has been faultily conceived, no doubt, and its embodiment has left much to be desired in the structure of the living church. But cannot the same be said of the more explicitly catholic communions? And may it not be true that there is in congregationalism a principle belonging to the very genius of the Christian faith for the want of which the catholic churches are weak, as congregationalism itself is weak for the want of catholicity?

The Christian Century holds that congregationalism, though it has erred in conceiving itself as an ecclesiastical polity, has not erred in conceiving itself as an indispensable factor in a soundly Christian ecclesiastical polity. No part of the ecumenical church has more to contribute to the

whole than have these congregational bodies. What that contribution is to be is the essence of the problem which the Congregational denomination of England and America is out to discover and formulate. Baptists and Disciples must not be behind them in studying the question. And altogether they must see to it that another world conference is not held in which they stand "confused, uncertain and dumb."

Churches in Bonds

DESPITE the attention centered upon it during the past few years, the problem involved in the relation of the church to the totalitarian state is no nearer solution. On the contrary, that problem seems to extend in magnitude and deepen in intensity year by year. Each addition to the number of states claiming dictatorial control over all aspects of the lives of their citizens adds to the area in which this issue of church freedom becomes urgent. Christians in nations where the issue has not yet become acute need to watch intently these developments in the dictator-ruled states, for it is as yet impossible to see how far the effort to subjugate the churches to state domination may spread. Forewarned is forearmed.

One feature of all these efforts to bring the Christian church under state control must, by this time, have impressed itself on every observer. It is a feature repeated with such regularity, as the church-and-state issue shifts from nation to nation, that it may be regarded as essential to the ambitions of the dictatorships. The state, it is now clear, never makes its first approach to church control in the guise of an overlord. On the contrary, the state offers itself as the church's friend and savior. The church, it declares, is in danger of extinction at the hands of atheism, being spread by communism throughout the world. The state which opposes this communistic spread is, therefore, no master to be feared, but a gallant champion under whose protecting arm the church may dwell secure. And the church is expected to subject itself to such a state, not because the state has power to compel subjection, but out of sheer gratitude.

What can Christian churches, confronted by these pretensions of the totalitarian state, do? In general, they seem to be choosing between three courses. They can defy the state and fight its spiritual pretensions to a finish. They can accept the claims of the state at face value and surrender to it. Or they can temporize, bowing to the will of the state to the extent that seems necessary at the moment, but keeping alive expectation of a future moment when the issue may be reconsidered and the policies of both church and state amended.

Most of the evangelical churches in Germany have chosen the first of these three courses. The story of their struggle against the pretensions of the Hitler brand of totalitarianism has been followed so closely in these pages that it need not be repeated. What the outcome will be, no man can foresee. But it is not too early to say that the heroism of the German churches and their pastors has put fresh vigor and courage into the Christian churches of many other lands. The ability of the German churches to resist when, almost without a struggle, political parties, labor unions, education and industry had submitted to the claims of the conquering state, has done more to convince churches outside Germany of the power inherent in their faith than anything which has happened in this century.

Other churches, alas, have chosen the second course. The latest to bow before a dictatorship are the Protestant churches of Brazil. The adherence of the Roman Catholic hierarchy in Brazil to the fascist dictatorship set up by President Vargas had been assured from the first. In fact, the support of the Roman church had to be guaranteed to Vargas before he dared launch his coup. But the Protestant churches, being of so much lesser political importance, were not called upon to define their relation to the dictatorship until after it had been set up. Now, however, they have done so. Accepting the myth that only a dictatorship can save the nation from communism, the Protestants of Brazil have committed their churches unreservedly to the dictator.

Protestant submission to the Vargas regime has taken the form of three long "declarations," all affecting to interpret from the biblical standpoint the responsibilities of Christian communions to such a state as has been proclaimed in Brazil. We present herewith a condensation of these three declarations, prepared by a missionary who has worked for many years in Brazil, as these were presented by representatives of the Protestant churches (called, in Latin American countries, Evangelical) to Dictator Vargas:

"First, the Evangelical churches deem it a question of faith and order to give all loyalty and obedience, within the law, to public powers legally constituted in Brazil. This attitude is inherent in the nature of evangelical Protestantism. . . . The Founder of the church established that Christians should obey God and also the constituted authorities.

"Second, Evangelical churches, acting consistently with the first declaration, feel compelled by their very nature to combat communism, and have done so systematically ever since bolshevist propaganda—irreligious, materialist, bloodthirsty and inhuman—began to spread in Brazil. . . . The fight of the Evangelical churches against communism is carried on in two ways: (a) by continual preaching of the principles of constitutional and representative Christian democracy; and (b) by circulating among Protestants and sympathizers literature which clearly exposes the errors and trouble-making character of this system, destructive as it is of faith, human personality, the family and the nation.

"Third, the Evangelical churches of Brazil . . . are ready to redouble their efforts, to use all their resources and energies to collaborate with the government of the republic in the urgent and momentous work of keeping out of Brazil the great harm which communism represents to the security, integrity and the happiness of our people and nation."

In view of the fact that "communism" is interpreted by the Vargas dictatorship to cover almost any idea of the mildest liberal flavor or held by any person out of favor with the dictator, such a "declaration" as the Evangelical churches have adopted would seem to have firmly identified them with social and political reaction in Brazil for years to come. Certainly Brazil's Protestants have done their best to assure the nation's new dictator that he has

nothing to fear from them. In the totalitarian order which Vargas is attempting to establish, the Protestant churches have been among the first to signify their willing assimilation.

Now look at another danger spot in today's world. In Japan the Christian churches are confronted by the demands and expectation of a government at war. All governments at war call upon the churches for unhesitating support, and usually they receive it. Outwardly, the case in Japan is no different. From the outbreak of the present hostilities, the Christian churches have done everything in their power to assure the Tokyo government of their patriotic loyalty, while Christian institutions of all kinds have worked feverishly to serve the armed forces. If Protestant Christianity in Japan were to be judged only by its official relations to the war party which has set up a virtual dictatorship over the empire, it must be reckoned as having given its complete endorsement to the purposes of that party.

But there is more to the story than a supine surrender by the Japanese churches to the will of the state. Evidently the churches of Japan are trying to follow the third of the courses which we have suggested as available when churches are under pressure from the state. The Japanese churches are conforming to the will of the state. They support the war financially. They do welfare work for soldiers and their families. They bless the Japanese Christians who go out to serve on the battleline. They circulate pro-Japanese war propaganda among the Christians of other nations. Whatever the state may call upon these churches to do as evidence of their patriotism, that they do. Nevertheless, it is evident that the leadership of the Protestant churches of Japan is living in the expectation that a future day will come when all the issues in the Far East will be reopened and adjudicated on some other basis than that of war. The churches in Japan, to employ the idiom of the prize-ring, while submitting to the demands of the state in every outward aspect, are really playing for time.

This we believe to be the true meaning of the remarkable "Open letter to Christian brethren throughout the world," which has recently reached this and other Occidental countries. This letter is signed by forty-five Japanese Christian leaders, and the word "leaders" is not lightly used. With the exception of Kagawa, every Japanese Christian of more than local distinction seems to have signed this document.

The letter is too long to be quoted here in full, but its import can be quickly suggested. It opens with a discussion of the war in China which, without serious challenge, accepts the official Japanese version for the war's cause. "We believe that our governmental authorities, military as well as civil, tried their best to adhere to a non-aggravation policy and exercised the utmost patience even at the expense of strategic advantages." But this group of Christians then admits the virtual impossibility, under present conditions, of deciding responsibility for the incidents which led up to the outbreak of hostilities last summer, and goes on to make the remarkable declaration: "We find ourselves all but helpless as we face this inevitable historical development. It is with a sense of anguish that we find ourselves unable to do anything other than await adjudication and judgment from above."

From this expression of helplessness and appeal to the future, these Japanese Christians then swing back to speak of the communist menace as justifying their nation's resort to arms. As to the human tragedies which have been involved, they can only say that such tragedies are inevitable in warfare; that they do not believe that civilians have been attacked deliberately; that they believe that future investigation, after peace has been restored, will show that many rumored atrocities never occurred. And then this document closes with these words:

> The present unfortunate condition of conflict between the two countries must be restored to normal and friendly relationship as soon as possible. We can bear witness to the fact that it is the earnest hope and expectation of our people that we may be ready to give hearty cooperation and full support to the work of reconstruction in China, whenever such help is needed. We Christians especially should be constructive in our thinking and in our efforts to influence others in bringing about such a state of affairs. We firmly believe that the time will soon come when we should cooperate with the Chinese Christian leaders in our common task of carrying out our mission of redemption and salvation. Most sincerely do we hope that Christian leaders throughout the world, including China, will quietly and carefully study this very complicated situation, and avoid the passing of hasty judgment. . . . It is a matter of profound regret that the present complicated international situation has arisen largely because of the failure of the Christian forces to apply the teachings of Christ to the thought-life and culture of contemporary minds and to secure their realization in practice. We Christians bear a common responsibility and should humble ourselves before God because of our inability and our inaction. The result is that these two nations, which should be real brothers, have been plunged into this terrific sacrifice, a sacrifice common to both sides. . . .

Words? Yes, only words. But words which seem merely an outer covering for profound meanings. These Christian leaders in Japan are apparently staking their hopes on the future, even while they "go along" with the present situation which the Japanese state has brought to pass. A day is foreseen when the "inability and inaction" which has characterized the Christian forces will end. When that day comes, the teachings of Christ will be "realized in practice" among the peoples of the Far East. What such a realization would involve for the pretensions of a state ruled by a military despotism, these Japanese Christians do not so much as hint. Their words, as they well know, must be chosen with care. But beneath these words which they have dared to utter, it is not too difficult to perceive the thoughts they are daring to think. And no American Christian, remembering the part played by the secure churches of this country twenty years ago, can read such a letter as these Japanese Christians have addressed to their brethren in other lands without feeling all desire to indulge in harsh judgment vanish.

The Waste Paper Basket

EDITOR THE CHRISTIAN CENTURY:

SIR: A kindly correspondent has suggested this subject to me. I almost thought I had done this some time ago, but by this time that letter must have reached the basket itself. For this is the first sobering reflection which comes to me as I look upon that stout wicker basket by my side. You and I fill it with the writings and communications of

others. But they also on their part fill it with our divers writings. We are all in it.

The W. P. B. exists not only to set me free from others, but also to set them free from me. They do unto me as I do unto them!

In its precise form it is a modern necessity. When Jehoiakim, King of Judah, did not like the writings of Jeremiah, he did not throw them into a basket; he had an easier and a safer way. He was sitting in the winter house in the ninth month, and there was a fire burning before him. "And it came to pass that when Jehudi had read three or four columns he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." That was probably a common practice in days in which writings were few and writing materials were scarce. I doubt whether Plato or even Confucius had anything that corresponded to this basket of mine.

It is in point of fact an inseparable accompaniment of the printing press. Caxton is the father of the modern waste paper basket, and its existence is itself a sign of the revolution wrought by the printer. The mystery has gone out of the written word. It has become too easy to communicate on paper the thoughts of a man to other men. From every side the sheets come raining down on us: appeals, manuscripts, letters, journals, prospectuses—what can be done with them? We have no brazier such as Jehoiakim had. No brazier on earth would solve *your* problem. There is nothing for it but the W. P. B.

Two thoughts which almost cancel each other out arise in our minds. The first is the desirability of a process of deflation in literature. It has even been called by a great Irish writer, Mr. George Russell, "a return to the gold standard of literature." We might reduce the amount of printing. Writers might practice the economy which marks the great literature of the past. Papers might be fewer and briefer. Letters might also be more personal and all the better for that. Then there would be less material for the Basket. (But some of us would be out of work!)

I have no real expectation of such a return to the gold standard. I expect rather an inflation in the days to come. Appeals will be more, not less. Manuscripts and journals and advertisements will still lie upon the table and await their doom. But perhaps it is well that we have printed and written matter which can be swiftly used and ended, and demands nothing more.

This is an *interim* world, as our theological friends say, and it is right as well as convenient that the greater part of the writing which belongs to it should go to its end. There must be losses. It is not recorded that *The Dream of Gerontius* was nearly lost to the world in a waste paper basket? Perhaps other works of genius have actually been so lost. But in the main we must believe that the things that deserve a longer life will not be suffered to perish by such an end.

I am not ready to write an ode to the Waste Paper Basket as the home of lost masterpieces. The keynote shall be one of gratitude to this invention. Housewives love it; editors cannot do without it; preachers, lawyers, statesmen rejoice in it. And if it is a reminder to all of us that we too are in it and our opera are moving to that euthanasia, who are we that we should claim preference for ourselves?

Nonetheless I hope that today you will not add this to the yawning basket.

Ever yours,
QUINTUS QUIZ.

VERSE

Our Spirit's Home

May be sung to the tune, "Finlandia."

O CHURCH of God, our solitude forsaking,
We now unite with all who seek thy way—
With those who sing, with those whose hearts are breaking,
We lift our spirits as to God we pray.
O Church of God, our love for thee is waking,
We bring our alleluias today.

O Church of God, like bells at noonday pealing,
Thy call has come to us that we may bring
Our strength to serve, to all the Christ revealing
In deeds of love and when our hearts take wing.
O Church of God, where sin and pain find healing,
To thee our alleluias we sing.

Our spirit's home, with joy to thee returning,
Our voices join to sing our highest praise,
For hours of cheer, where friendship's fires are burning,
For strength and peace which gladden all our days.
O Church of God, for thee our hearts are yearning,
To thee our alleluias we raise.

ROLLAND W. SCHLOERB.

Nightfall

A LONELY mountain bathed in purple haze
Stands sentinel of desert nights and days;
The blood-red star that tops the distant peak
Shall guide the weary men of earth who seek
Release from life's perplexities, and balm
To heal their souls with solitude and calm.
And so we watch alone—my God and I,
A homing dove against a darkening sky!

HELEN MILLER LEHMAN.

Suburban Homes

ALONG suburban streets I go
And gaze upon the hosts on high:
Immense the depths between, although
They seem so near, these nebulae.

So, on the street, the homes rehearse,
Each one, as in the starry scene,
A glowing island universe—
But oh, how vast each space between!

LOUIS GINSBERG.

Apply Gandhi's Method to Japan!

By E. Stanley Jones

Singapore, December 17.

I AM WORKING rather in the dark regarding the reactions to the proposal for economic withdrawal from Japan, as I have been in the interior of China, cut off from newspapers and magazines. But the information I get through air mail letters shows the necessity of trying to clear up some points apparently confused in the minds of some.

First of all, I have not asked either the government or the church, as such, to withdraw economically from Japan. I have asked that it be an individual act, and therefore a chosen moral attitude. If the word "church" has slipped into the discussion, it has been by inadvertence. This is important, for as Bishop Hall, an Anglican bishop, says: "The peace forces of the world have not thought through the implications of an individual economic withdrawal. Most of their objections against it are the objections used against sanctions by nations and are not valid in the matter of the individual withdrawal."

Not Boycott but Noncooperation

Second, in this discussion I have not used the word "boycott." In fact, I suggested in my first letter proposing economic withdrawal that it be not used. It is so open to confusion that a lady, a peace advocate, could write suggesting that instead of boycott we should try to stop loans to Japan and the shipping of munitions and materials for munitions. Obviously economic withdrawal covers not merely buying from Japan, indicated by boycott, but the whole range of economic dealings including loans and munitions. The word that I really wanted to use is noncooperation, but I hesitated because it had for the British certain connotations left over from the Gandhi movement. But I mean just what Mahatma Gandhi meant when he used the word noncooperation. Whatever we may think of the validity of the particular application of the noncooperation method which Mahatma Gandhi used, there is no doubt in my mind that noncooperation can be used validly in this situation, and ought to be. I am rather surprised that some of the very people who were loudly praising Mahatma Gandhi's method a decade or so ago as giving us something in lieu of war are now repudiating it. Whether British rule in India is good or bad is a matter of very serious division, but whether this war upon China is evil and only evil can scarcely be debated. If ever there was a situation in which noncoooperation can be used, this is it. If we are to "noncooperate" with evil, then this is our collective chance. The alternative is to cooperate with this evil, and that is exactly what we do when we economically support this war by providing the means to carry it on through trade.

This war strikes neutrals in two forms—as idea and as economic fact. If as idea I repudiate it as evil, as economic fact I must do the same. To repudiate is as idea and support it as economic fact involves one in a moral contradiction.

But it cannot be said too emphatically that this does not mean that I hate the Japanese. I do not. I love them so much that I will not support them when they are in a moral wrong. If I didn't love them I wouldn't care a hang. My action therefore is redemptive, both toward the aggressor and the victim.

Who Punishes the Innocent?

But some critics reply: "You are inflicting punishment on the Japanese people by hunger. What is the essential difference between fighting with hunger and fighting with bullets?" There is an essential difference. When I fight with bullets I positively inflict punishment, but when I "noncooperate" with Japan I allow her own actions to inflict their own punishment. I do not do it; she does it. I simply withdraw and allow the withdrawal which Japan began to operate. She withdrew from the fellowship when she broke the Nine-Power Treaty and the Kellogg pact and attacked China. She attacked China, first by setting up so-called autonomous states on China's soil both in Manchuria and beyond the Great Wall and then by positive military aggression. She asked for withdrawal—very well, we are sorry, but we shall have to give it to her. We too will withdraw and allow her own actions to bring their own result. We do not inflict the punishment; her own actions inflict it. But when we continue to cooperate, we block the punishment that her actions would bring upon her. We interfere with the operation of her own acts.

This method of allowing actions to bring forth their own fruit is in accordance with the best findings of child psychology. When the child gets into a tantrum, instead of spanking it, put it off in a room alone and if it wants to beat its head let it do so. When it gets tired of punishing itself, then talk to it about the folly of it all. But if you spank the child it will probably hold resentment against you, and if you merely talk to it the child will probably lay more and more demands on you to get attention. Let it punish itself, and it will soon find that it is a losing game, not worth the bruises.

What About the Children?

"But," the critic says, "you punish not merely the guilty but innocent women and children as well." Yes, I am afraid that this is so. Life is so bound up together that the innocent do suffer along with the guilty. But my acknowledgment has to be modified a bit. Let us keep the situation clear. By my withdrawal I am not punishing innocent people; the Japanese nation is punishing them. By its collective action it brought this collective result. It is the nation's responsibility, not mine. Moreover, practically everybody, except the babies, is supporting the Japanese government in this invasion and glorying in it. There are no apparent revolts against the government policy. The people approve, therefore they must accept the results of that approval. That leaves the babies as the innocent sufferers. But the burden of militarism and its results in recurrent wars will inflict upon those babies a hundred times as much suffering as my economic with-

drawal will. By my withdrawal I will be trying to save them from this militarism and its economic and other evils. Moreover, in trying to save them I inflict on my own children an economic consequence in that I buy in a more expensive market, depriving my own children of some things. Therefore my wounds answer their wounds.

Pity the Saloon Keeper's Children!

To say that I must economically support this war because by not doing so I will cause suffering to innocent people is precisely like saying that I must patronize the saloon, for if I withhold my patronage the innocent children of the saloon keeper will suffer. They will. But what about the innocent children of drunkards, victims of the saloon keepers' greed? Is sentimentality for the few saloon keepers' children going to make us lose sight of the vaster suffering of the victims? Is sentimentality again going to blind us to the fact that any supposed suffering by the children of Japan is infinitesimal compared to the actual suffering already inflicted by Japan upon millions of innocent men, women and children in China? When I cooperate with Japan I am a party to that suffering and add to it.

We must keep our focus of attention clear. One able and deeply respected friend writes about "the fundamental incompatibility between sending missionaries to the Japanese people and at the same time trying to starve them." What about the fundamental incompatibility between sending missionaries to the Chinese people and at the same time actually supporting by our economic help an invasion of her land and the enslavement of her people? If I must choose between these alternatives, I choose the first, for one is against a guilty nation and the other is against the oppressed. But I do not have to choose, for the first putting of the issue is unfair; I do not starve the Japanese people. The Japanese nation is by her own withdrawal allowed to starve her own people. But when I economically support Japan, I support her invasion of China—I am directly and fundamentally connected with it. The two cases are not on the same footing.

Personally I feel I could be a better missionary to Japan if in this crisis I did something that would save Japan from herself and the victim from her crime. Had I stood around doing nothing lest I should offend her I should be ashamed to call myself her friend. My friends have been those who have not spared me when I was wrong. "Then the disciples came up and said, Do you know that the Pharisees have taken offense at what they hear you say? He replied, Any plant that my heavenly Father hath not planted will be rooted up. Let them alone." That was redemptive friendship. The greatest missionary the world has ever seen said those words.

Relations with Japanese Christianity

But what about Christianity in Japan? Do we not hurt it by noncooperation? I have the deepest sympathy with the Christians of Japan. They are shut off from everything except what military propagandists would have them hear. They are victims of propaganda, and therefore, except here and there where a rather feeble voice is raised in protest, they are supporting this war. The really Christian portion will find out the truth in the years to come and will recognize, we believe, that those who withdrew did the only possible thing under the circumstances. They will be grateful for they will know that we did it out of love. As for the rest of the Christianity that blindly and willfully backs this militarism because it believes in it, well, I am not interested in keeping that kind of Christianity alive either in Japan or elsewhere.

But again I ask you to keep the focus clear. What about Christianity in China? If the Christians do nothing to help China in her hour of distress except to offer lip sympathy, then we let Christianity in China down terribly. We cannot ask our nations to help with military force. Some of us are too pacifist for that. But here is a method of helping China in a very positive way, and China through the lips of practically every Christian leader has asked for this economic withdrawal.

In an article, "Is Japan Fighting Communism in China?" I tried to show that communism was never at such a low ebb in China as when Japan struck in this war. It was rapidly on its way to extinction. But I added, "If China in her defeat and consequent despair is thrown into the arms of Russia then Japan will have herself to blame for it." I must modify that statement a bit. While still holding that Japan will have the major blame for that result, yet we as Christians will also have to share that blame if we do nothing but offer to China lip sympathy in her hour of distress—lip sympathy when we held within our hands the effective remedy, but hesitated to apply it.

Is Russia China's Only Friend?

Scare headlines? I hope from the bottom of my heart that they turn out to be. I hope I am all wrong. But I returned to Hongkong after a month and a half's absence in the interior and was greeted by a very able group of Chinese, a good sprinkling of Christians among them, with these words: "The whole situation has changed in the last month. Go round this circle and see what each man feels. They will tell you that our only hope is in communism. After turning in every direction for help we see that Russia is our only hope. We wish there were some other door, but there isn't."

What a dilemma for a nation to be in! For China doesn't want to go communist. She wanted nothing except to be left alone to develop her own life according to her own "Three Principles," but, attacked by a fascist nation, she appealed to others for help, but got little except lip sympathy. Munition makers of those countries appealed to supplied munitions to the aggressor and financiers loaned her money to carry on the war; those who loved peace did not seem to be able to put forward anything more than to ask their nation to "keep out," while the Christians in general were not united enough to apply the remedy of noncooperation. Well, where else could China go except to the one open door, Russia? Who is to blame? Let everyone look at his own hands to see if they are clean. . . .

In the first draft of this article I stopped right there. But I cannot. It is too despairing a note. After all, I am a Christian and I believe in God and in the Christians and in the Chinese people. I cannot believe that after keeping alive this nation for four thousand years God is now going to let her perish. But if we are going to help God save China we have no time to spare. We must act!

From the Other Side of the Fence

*A Reply to Mrs. Goodwin**

By Pearl Taylor Sarvis

DEAR MRS. GOODWIN: I am writing you not because I have any answer to the question you so pertinently ask in The Christian Century, but because I feel there is no answer. And when one is up against that kind of hopeless situation, the only thing that helps is human sympathy and understanding. I want you to know that you have that from many of us on the other side of the fence.

I am a white mother whose fierce determination has been that her children feel the essential unity of the human race, and know nothing of race prejudice. My children were born and spent their early childhood in China, where they lived on terms of perfect equality with the Chinese. The summers we vacationed in Japan we felt it a privilege to know somewhat the Japanese people. But in both places we had as friends imperious white people who despised all Orientals, and this attitude aroused unfailing indignation in my children. One of my daughters gave up an otherwise congenial friend because she once referred to the Chinese as "dirty."

I

We brought the children home in their early adolescence. Like most children reared in a foreign land, they had always idealized America. It was quite literally to them the land of the free, the prosperous and the good. They believed the story in their history textbooks about the foundation of the republic being equality. They believed the Civil War had freed the Negro. They believed our country was an asylum for the oppressed. Their first disillusionment came when they found we would not be allowed to bring with us their beloved Chinese nurse, who begged to come because our leaving China left her in a truly pitiable situation that later cost her her life. She belonged in our family; her one hope and wish for her old age was to stay with us; she loved our children with the fierce devotion of a bereaved mother who has buried all her own. Yet she was literally torn from us by the cruel iniquity of our immigration laws.

I hope you realize a little of the disillusionment my children found here—a disillusionment which I can truly say embittered their first years in America. They became entirely cynical about the supposed freedom and justice of their native land. This attitude shocked their relatives and friends and made their own adjustments hard, naturally. But, *what could I tell them?*

They transferred—at first naturally and later with fierce partisanship—their attitudes toward Orientals to Negroes. One of my daughters was an ardent Girl Scout in a Chicago high school. She often practiced signaling, Morse code and other projects with a school friend named Olive, of whom she talked much at home. Olive's sudden death that winter term was my child's first acquaintance with such sorrow, and she took it terribly hard. But it was not until many days after Olive died that she said to me one day during a burst of weeping: "Mother, Olive was one of the swellest girls I ever knew, and yet you know there were a lot of girls at school who wouldn't speak to her because she was a Negro." This was the first I knew that Olive was a colored girl.

II

You can imagine then the problem we faced when my husband found it necessary to accept a position in the south and we knew we were going there to live. We knew that the acute discomfort over the race situation we had suffered in Chicago would be intensified and complicated for ourselves, but this was nothing compared with the problem of taking our adolescent, strong-minded and passionate children into a situation where caste lines were drawn even more relentlessly than in the north.

We talked to the children long and seriously about the conditions we were going to, but without much effect. They felt so strongly that the only honest thing to do would be to live our convictions, even when it surely meant losing our job. I am telling you this because I want you to know that we too, on the other side of the fence, have to stand where you must sometimes feel you have to stand, before your own clear-eyed children, and tell them that evasion and compromise, which is as hateful to you as to them (only they will *not* believe that!) is absolutely necessary. For surely there is nothing more bitter for the young to accept than degrading and dishonest compromise.

We tried to tell them that, bitter as it is, compromise is a condition of living in a world of people; that our going to or staying out of a situation like this would not prevent the situation; that we would undoubtedly find slow and quiet ways of working at the problem; that, in the "fine old conservative" school to which we were going, where caste lines were watertight and immutable, others had recently tried the course of action they advocated and ended by losing their jobs and leaving caste lines drawn tighter and feeling higher than ever. A wise and understanding colored friend to whom I took our problem helped much. The children finally consented to do nothing to endanger their father's position, but they went to the new home in a mood of sullenness and bitterness that made adjustments difficult and quite blinded them to the many good and charming aspects of our new community life.

III

It was not as bad as we expected. We found congenial southern friends and neighbors who felt exactly as we did, and who were working in unostentatious but courageous ways at the problem. There were two colleges for Ne-

*"What Shall I Tell Them?" by Ruby Berkeley Goodwin, The Christian Century for December 29, 1937.

groes in our city, and on their campuses we were able to make some of the best and most congenial friends we shall ever have. This was possible only because they brought to our contacts such an exquisite understanding of the delicacy of our positions. But with some of the *students* in these colleges, young and with every reason to feel passionately on this matter, hating evasion and compromise as our own young folks hated it, we never felt we made the grade. Behind their perfect courtesy we could feel their young and bitter scorn, and it degraded and humbled us.

I remember so well the sunny spring morning when a revelation of the problem you put up to us came to me with a suddenness and sharpness that was blinding. It happened on one of these campuses. I sat in the home of one of the most distinguished faculty members, a man who is one of the best research scholars in his line in the United States—a man whom two presidents of our country have delighted to honor. My hostess was an educated, cultivated woman whose wit and cleverness is the constant delight of her friends. On the walls of the home hung many original paintings by eminent artists of many races. In the study, the walls of which were booklined, there was a fascinating collection of the objects of primitive life, and the signed photographs of famous people. This study is one of the most interesting rooms I have ever been in, and in it we have participated in absorbing discussions of all these problems that vex you and me. On such occasions it was always we, and not our host and hostess, who brought more heat than light to the discussion. The detachment, understanding and fine patience they brought put us to shame.

This day I held in my arms "my favoritest boy-baby," their little son Jey. A lovely child, with a sunny smile and winsome ways that won the heart at once. Here was Jey, a child of promise if a bright mind and engaging personality can guarantee that. The child of a cultivated home, with parents whose devotion was as great as their wisdom. In all his small life Jey had known nothing but that devotion and understanding. His wide brown eyes had looked only on a world that was warm and safe and friendly.

Yet I knew that within a few blocks of his home a young lad of his own race had recently been hounded out of hiding by a mob which included officers of the law in an adjoining county. He had been taken away and lynched because he had, in the heat and anger of a quarrel with a white boy, dared to trespass caste lines. I knew that just across the campus lived a Negro poet and writer who tells in his distinguished autobiography how narrowly he once escaped lynching because he had been seen in a park with a colored woman so white that passers-by had thought she must belong to the sacrosanct white race. And I knew that nothing that home or parents could do would save Jey from dangers like that—nor from the day when someone would, figuratively if not literally, spit on him as they called him "nigger."

I knew Jey would not go to school where he wished, and that in most schools he might attend he would be forever barred from certain activities and societies because of his color. I knew that whatever he did he must do twice as well as a white boy if he was to gain the same recognition. I knew a hundred doors he might want to enter would be barred to him. I knew there would always be people who would deny him the simple address "Mr." just as certain friends of ours had refused to meet his gifted mother because they "*could not* call her Mrs." and yet "could hardly call her by her first name when she's a college graduate and we aren't."

I think I realized in that hour what you, and Jey's mother, and thousands of other Negro mothers must suffer for your innocent children. Surely there is no torture more exquisite for a parent than to see the branding iron sear the young and innocent soul of a helpless child, and be unable to do one thing about it.

IV

There is one thing of a constructive nature I want to say to you, and I say it with the full knowledge that it may not seem half so constructive or helpful to you as it now seems it would to me if I were in your place.

Most of the time we lived in China we enjoyed, by virtue of the prestige of our race and of my husband's position as a teacher, one of the most revered of all professions in China, a position of honor and quite undeserved power. We were comparatively rich in a land of great poverty. We were generally safe in a land where insecurity and danger are a part of the very warp and woof of life's daily pattern. Thousands of our fellow townsmen regarded us as people with untold bounty to bestow. And just because there are always thousands in China hanging to existence by the eyelashes, we were constantly in a position of influence and power over the lives of our fellow men that was as unwelcome as it was undeserved. I remember so well the utter horror I felt when, as a newcomer, I saw a grown man older than myself fall on his knees before me and begin to knock his head on the floor in kowtow begging for the privilege of a position as servant in our household. Degrading as I knew the act to be for him, I felt more degraded than he.

Then came the time when, almost overnight, because of something the officials of another country but of my race did in another city, an anti-foreign wave swept over our friendly countryside. Before we even knew of this "Shanghai incident," I found myself, in a rickshaw with my six-months' old baby in my arms, suddenly in the midst of a milling mob who were shouting, "Kill the foreigner—burn foreign houses!" And one lad, poking a finger into my baby's wrappings, added, "Kill the little foreign devil too." I was so accustomed to feeling perfect security with the Chinese people that it was not fear for my personal safety I felt now, but utter horror at being the object of hatred and scorn to those people.

Those were humiliating weeks when we stayed, by consular advice, inside our own high compound walls and showed our faces in public as little as possible. You know well that kind of humiliation. Even our Chinese friends whose feelings remained loyal and unchanged found it the part of wisdom to have as little to do with us as possible. For the first time in our lives, we knew what it was to belong to a despised and rejected people.

But hard as it was, I want to assure you, my dear friend, that I never felt the humiliation or the horror from it that I inevitably felt when I saw a human being so divest himself of the dignity that is every soul's birthright as to throw

himself on his face before one of us, begging for some boon which we held in our hands—and to know that we held that boon, that power, not because of any virtue of our own, but simply because of our status or our race.

So I want to bear my testimony to you, that for myself or my children, if ever the choice comes to me to make, I would choose to be among the despised and rejected of earth rather than among the proud and arrogant and blind who despise and reject their fellow men for things as unrelated to their own innate worth as the power of him who despises is to *his* innate worth.

V

I have no right to say this to you, because although I have known what it is to *be* in both places, I have not lived continuously under either condition and I do not have to make that choice. I know that injustices such as your children must suffer necessarily rob the soul, especially the growing and innocent souls of children, not only of pride and self-confidence, but of a feeling of validity that is an innate human right. But I cannot think that these things need to be as disintegrating to the human spirit as the denial of justice to our brothers, the pride that claims privileges based on status instead of worth, inevitably must be. I hope you can help your children to see that these are terrible sins in which they may be happy to have no part. I hope you can help them to realize that theirs is a great race with unparalleled achievements to its credit in the years past, and that they may help it to have a great future. I hope they will come to feel a part of that great procession of peoples who, despised and rejected of men, have "divided unto them a portion of the great and of the spoil of the strong," and out of whose sufferings, nobly borne, have come undying truth and beauty and worth.

But the very privileges of my race forbid me to be the one to remind you of these things. I can only ask you, in all true contrition of spirit, that when you come to tell your children the things you must tell them, you add that there are those of us on the other side of the fence who do not acquiesce in the iniquity done to them, and who suffer keenly with them in what they must suffer.

Anglican Priests and Sacraments

By Charles C. Marshall

IN HIS recent article, Dr. William Pierson Merrill invited a discussion of this subject. (The Christian Century, December 15, 1937.) I had hoped that long before this some Anglican (Episcopalian) theologian would have replied to Dr. Merrill. None has appeared. I am not a theologian and I am conscious of the truth that "fools rush in where angels fear to tread." Nevertheless, I venture to take up the discussion invited, at least in so far as it involves the view of priestly order and eucharistic sacrifice attributed by Dr. Merrill to Anglicans.

By "Anglicans" I understand Dr. Merrill to mean members of the Church of England and of the Protestant Episcopal Church; by "Protestants," those who belong to the dissenting churches of Luther, Calvin, Wesley, and so forth. As I understand him, he attributes to Anglicanism the claim that by the New Testament record the episcopate is of direct institution by Jesus Christ and therefore of absolute divine right. This I, however, understand to be the Roman view, consummated in the papacy but always rejected as dogmatic in Anglicanism. There the theory has always been, and is, that the episcopate developed in the nature of things, out of and by the action of believers, the Christian community constituting the Body of Christ.

For it seems quite reasonable that the apostles took the place of leaders in the early Christian community by the consent of the body of believers. It was that body which nominated Justus and Matthias to the vacant leadership of Judas and then by popular election chose Matthias. That the elected candidate should be presented to the acknowledged leaders and receive their blessing followed in the nature of things, and ripened later into the formal rite of episcopal consecration. So the presbyters (or priests if you will) were chosen not by the apostles but by the membership of the church. They received their office from the church, the community of believers. The blessing imparted by the apostles became the rite of ordination with the laying on of hands. It was to the members of the church that the apostles referred the election of the seven deacons. The Bishop of Rome, the pope himself, was from the beginning elected by the people at large of the diocese of Rome until, in 1059, the election was autocratically taken from the members of the church by Pope Nicholas II and vested in the college of cardinals appointed by him.

New Testament Origin

Anglicans, I think, quite agree that the priestly order is not expressly instituted anywhere in the record of the New Testament. It was, as Bishop Cosin said, derived not from precept but from practice. It was found inchoate in the first company of believers and ripened into fullness of form and practice by the middle of the second century. The church found it in the ecclesiastical order as gravity or heat is found in the cosmos.

But Anglicans will not assent to Dr. Merrill's assertion that of the Anglican theory of priestly order "there is not a shadow of a hint in the New Testament." They find there St. Paul's teaching of Jesus Christ as high priest, and St. Peter's affirmation of the priesthood of the laity: "Ye are built up an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." The priesthood of believers thus appears as a conception laid deep in the foundation of the church from the beginning. All were priests in the nature of things, but all could not lead in the conduct of services, spiritual ministrations and sacrifices. It seems a quite necessary view that the early

Christian community, in obedience to the cosmic law of order—*ex necessitate*—would restrict to some the exercise of powers which all possessed. So the priestly order with the episcopate, implicit and fundamental, grew into the established order of the church.

Brief references only can be made to the exposition of Anglican doctrine. Richard Hooker, in his *Laws of Ecclesiastical Polity,* states: "A thousand five hundred years and upward the Church of Christ hath now continued under the sacred regiment of bishops. Neither for so long hath Christianity been ever planted in any kingdom throughout the world but with this kind of government alone; which to have been ordained of God, I am for my own part even as resolutely persuaded as that any other kind of government in the world whatsoever is of God." Bishop Overall, in *The Convocation Book of 1606,* stated that it was the meaning of the Holy Ghost, testified sufficiently by the practice of the apostles, that the same order and form of ecclesiastical government should continue in the church forever, "and therefore upon the death of any of them, either apostles or bishops, they, the said churches, did always supply their places with others the most worthy and most eminent persons among them; who with the like power and authority that their predecessors had, did ever succeed them."

Views of Puritan Divines

Bishop Beveridge preached: "All the efficacy that is or can be in the administration of any ecclesiastical office depends altogether upon the spirit of God going along with the office and assisting at the execution of it."

The Anglican divines, in the answer presented on behalf of King Charles I to the Puritan demand that he abolish episcopal government in England, declared: "The name *episcopus* or bishop, His Majesty has long since learned from those that are skillful with the Greek tongue, that it imports properly no more than 'overseer,' one that hath the charge or inspection of something committed under him, as he that is set to watch a beacon or to keep sheep." Richard Hooker again, in his *Laws of Ecclesiastical Polity,* said: "Another extraordinary kind of vocation is, when the exigence of necessity doth constrain, to leave the usual ways of the church, which otherwise we would willingly keep; where the church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain. In case of such necessity, the ordinary institution of God hath given oftentimes, and may give, place. And therefore we are not simply without exception to urge a lineal descent of power from the apostles by continued succession of bishops in every effectual ordination. These cases of inevitable necessity excepted, none may ordain but only bishops. By the imposition of their hands it is, *that the church giveth power of order,* both unto presbyters and deacons."

Bishop Cosin wrote in 1650: "First, I conceive that the power of ordination was restrained to bishops rather by *apostolic practice,* and the perpetual custom and canons of the church, than by *absolute precept,* that either Christ or his apostles gave about it. Nor can I yet meet with any convincing argument to set it upon a more high and divine institution. From which customs and laws of the universal church (therein following the example of the apostles) I reckon it to be a great presumption and fault for any particular church to recede. . . . Yet when the college of mere presbyters shall ordain and make a priest I cannot pronounce the ordination to be utterly void."

Presbyters May Ordain

Again: ". . . there have been both learned and eminent men (as well in former ages as in this, and even among the Roman Catholics as well as Protestants) who have held and maintained it for good and passable divinity, that presbyters have the intrinsical power of ordination *in actu primo,* though for the avoiding of schism—and preserving order and discipline in the church—they have been restrained since the first times, and still are, from exercising their power *in actu secundo* . . . the intrinsical power remained, and the exercise of it was suspended and taken from them."

And again: "Somewhat it is, that they [the dissenters] do not absolutely disclaim episcopacy, nor ever did; but say and hold that their presbyters are bishops, especially the chief presbyters that preside at their ordinations and their courts of jurisdiction. So that the true question between us and them is not so much whether there ought to be bishops in the church or no, as whether their presbyters be true bishops; wherein I think they will have more to do, to defend themselves for want of *subordination,* than of *ordination* itself."

Francis Mason (known as *Vindex Ecclesiae Anglicanae,* 1613), in his treatise "Of the Consecration of the Bishops of the Church of England, etc.," answering the imputation of Roman Catholic scholars, wrote: "If you mean no more by 'priest' than the Holy Ghost doeth by 'presbyter,' that is, a minister of the New Testament, then we profess and are ready to prove that we are priests, as we are called in the Book of Common Prayers and the Form of Ordering, because we receive in our ordination authority to preach the word of God and to minister his holy sacraments. Secondly, [if] by priests you mean sacrificing priests, and would expound yourselves of spiritual sacrifices, then as this name belongeth to all Christians, so it may be applied by an excellency to ministers of the gospel. Thirdly, although in this name you have a relation to bodily sacrifices, yet even so we may be called priests, by way of allusion . . ."

The authorities quoted and many others may be readily examined in the work by Paul Elmer More of Princeton University and Frank Leslie Cross of Pusey House, entitled *Anglicanism.*

Bishop by Popular Vote

We shall, I submit, best reach a clear conception of the norm of the episcopate in Anglicanism by considering the office of bishop as now established and functioning in the American Protestant Episcopal Church. There the bishop is elected by popular vote and the exercise of his power definitely restrained by canons enacted by popular vote. Space does not permit a review of the canons, but they clearly indicate the absence of the claim of divine institution for the episcopate and indicate the initial derivation of the institution and its powers from the community of believers, the Body of Christ. In England the conception of the bishop's authority is deformed and deranged to

some extent by the present subordination of the Church of England and its episcopate to crown and Parliament. But the fact that the Church of England accepts the American episcopate as *in pari materia* with its own, will support my argument that in the latest development, in the American episcopate, the norm of Anglican episcopacy is disclosed.

Anglican Views of the Sacraments

Dr. Merrill's second point is that of the Anglican view of the sacrificial character of the sacrament of communion, "there is not a shadow of a hint in the New Testament." But St. Peter, already quoted, declared that Christian believers are a holy priesthood, "to offer up spiritual sacrifices." The concept of sacrifice is laid as deep in the foundation of the church as is the concept of priestly order.

We have to inquire what is meant by sacrifice in the Anglican doctrine of the eucharist or communion. Dr. Merrill does not explain. I would submit that he strangely confuses the Anglican doctrine with the Roman Catholic or papal doctrine that Roman masses are factual repetitions by the ministrant or priest of the slaying of Christ on Calvary—the sacrifices of masses described in the thirty-first of the Thirty-Nine Articles, "in the which it was commonly said that the priest offers Christ for the quick and the dead to have remission of pain or guilt." Anglicanism from the beginning has condemned such sacrifices as "blasphemous fables" along with the doctrine of transubstantiation. Even current Roman Catholic exposition, while asserting that the mass is a repetition of the sacrifice of the cross or identical with it, immediately qualifies with the teaching that the sacrifice of the cross is the one single sacrifice, never again to be repeated, and describes masses as "related sacrifices."

Reply to Leo XIII

A very complete exposition of the Anglican doctrine of the sacrificial character of communion is found in the words of Archdeacon Mason, already quoted: ". . . forasmuch as we have authority to minister the sacraments, and consequently the eucharist, which is a representation of the sacrifice of Christ, therefore we may be said to offer Christ in a mystery, and to sacrifice him by way of a commemoration. Is not this sufficient? If it be not, what other sacrificing is required?" The authoritative declaration for Anglicans on the subject will, I think, be found in the reply of the Bishops of England to the bull of Pope Leo XIII, *Apostolicae Curae,* in which the pope denied the presence of sacrifice in the Anglican eucharist. The bishops replied: "First we offer the sacrifice of praise and thanksgiving, next we plead and represent before the Father the sacrifice of the cross, and lastly we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblation of his creatures."

Would Dr. Merrill disown these attributes for the Presbyterian communion? Yet they are replete with the doctrine of sacrifice, with the Anglican theory of the sacrificial character of the sacrament of communion for which Dr. Merrill says there is not a shadow of a hint in the New Testament. The sacrificial element in the eucharist is found in Luther's doctrine and in Calvin's. Luther conceded that transubstantiation was a tolerated opinion if only it was not made a dogma. So stout a Puritan as Oliver Cromwell wrote: "We can daily offer a perfect Christ and thus we have peace and safety and apprehension of love from a Father in covenant—who cannot deny himself." Cromwell's reference was of course not to the collective offering in the communion of the church, but to the individual offering in personal prayer. Nevertheless, the connotation is that of sacrifice and of priesthood.

Much of the controversy between Protestants and Anglicans would be eliminated, I submit, if it could be plainly agreed that the secession of Protestants from the established order of the church was in that right of revolt that is paramount to all law and government when gross corruptions and abuses can be corrected in no other way. It would not be too difficult a thesis that, humanly speaking Protestantism has often in history caused the reaction that saved the church from threatening decay and disintegration. This was peculiarly true in respect to abuses and corruptions growing out of a perversion of priestly orders and eucharistic sacrifice, for example, the monarchical or prelatical bishop and priestcraft in the one case, and gross and degrading superstitions in the other.

Anglican Charge Against Protestantism

In the final analysis may it not be found that it was against these corruptions, and not against the immemorial and established institutions of the church, that the Protestant revolt was directed? If so, then the gravamen of the charge of Anglicanism against Protestantism is not the initial revolt and sundering of the unity of the Body of Christ, but the persistence in disunity long after the causes have disappeared. Far be it from Anglicanism to disparage Protestant orders and worship. The rule "by their fruits ye shall know them" would bar such disparagement. The action of Anglicans is against unjustifiable continuance of disunity and the multiplication of its causes. I would quote here from the recent editorial in The Christian Century (December 15, 1937) entitled "The Protestant Heresy":

> Consider the psychology of the average Protestant church member. He thinks of his membership as resting upon a more or less pragmatic or moralistic basis—the church is a useful agency and so long as it acts in harmony with his ideals of righteousness and justice he is willing to stand with it and strengthen its hand, and derive strength from it. In case of a conflict between the church and his doctrinal opinions or his convictions concerning justice, he is under no special constraint to continue his membership. He can quit, without scruple, and indeed with a sense of self-righteousness. Or he can join some other church, inasmuch as Protestantism has conveniently provided so great a variety of churches that he will surely be able to find one suited to his particular conscience. Or, if he is himself a leader and can command a following, he can be the founder of a church himself. Thus the effect of Protestant procedure has been to sacrifice the church and substitute for it a multiplicity of denominations which have usurped the church's prerogatives.

With characteristic courtesy, Dr. Merrill attributes the exclusive communion of Anglicanism to good conscience. I think its reason and defense are obviously there. The communion rightly regarded is not a means of unity; it is itself unity—Christian unity—something quite different from "church union." Being itself unity, it cannot, in the nature of things, exist in reality and in spirit with those

between whom present disunity exists, even though the initial sundering was accomplished three centuries ago. Attempt it *in form* and at once the beliefs and practices of that "multiplicity of denominations which" the editor of The Christian Century so justly states "have usurped the church's prerogatives" are elevated to a parity with the articles of the apostolic faith. Persistence in schism by an intolerable paradox becomes the sanctified right of Christians—one of the prerogatives of membership in the Body of Christ.

BOOKS

When Rome Retracted

REBEL, PRIEST AND PROPHET: A BIOGRAPHY OF DR. EDWARD MCGLYNN. *By Stephen Bell. Devin-Adair Company, New York, $3.00.*

THE LIFE of Father McGlynn is a chapter in the history of American liberal thought and humanitarian action, and also a chapter in the history of the Roman Catholic Church in the United States. Father McGlynn is one of the very, very few who have been excommunicated by the church and later restored to good standing without a word of recantation. His offenses were: (1) that he fraternized with Protestant ministers and Jewish rabbis; (2) that he opposed parochial schools; (3) that he believed in the single tax and supported Henry George in the New York mayoralty election of 1886. It was the last offense that brought on the crisis. It was not that the church was opposed to participation in politics, but that it was on the other side. Archbishop Corrigan was working hand-in-glove with Bourke Cochran and the Tammany machine. Says Mr. Bell: "The main point at issue as seen from Rome was the power of the papal authorities to control the political action of Catholics." No one ever accused Father McGlynn of heresy, but he asserted his freedom in politics. When summoned to Rome to answer a charge not involving faith or morals, he refused to go. He was excommunicated for disobedience, but he had already been suspended for his land views and he had been summoned to Rome to retract those views. The New York press —*Times, Herald* and *Post*—lost sight of the issue of civil liberty for Roman Catholics in their glee over a blow at the single tax. It will be remembered that Henry George was a real threat at that time. He ran a good second in the 1886 New York election, in which Theodore Roosevelt was a rather poor third. Two years later McGlynn split with George on the support of Cleveland in 1888.

The incident, and especially the attitude of Archbishop Corrigan, provoked an immense amount of public discussion, in print and on the platform. "The Ecclesiastical Machine in Politics" became a favorite topic, not only with the excommunicated priest but with many who approved his stand for the freedom of Catholic opinion without accepting his land views. Everybody realized that the ecclesiastical machine *was* in politics. There was more than fun in the story of the enthusiast who shouted, "Hurrah for the two greatest organizations on earth, the Catholic Church and Tammany Hall"; to which came the prompt reply, "What's the other one?" There was real danger of a serious revolt within the church. The strike of Father McGlynn's parishioners at St. Stephen's, the largest parish in New York City, was only one among the evidences of that. These facts and discussions about the interference of Rome in American politics furnished the soil from which sprang the "A.P.A." and other fanatical anti-Catholic movements in the 1890's.

So far as the Roman Catholic Church was concerned, the wound was healed through the agency of Cardinal Satolli who, when he came to America just before the Columbian Exposition, bore a special commission to investigate the case of Father McGlynn. After a formal hearing, conducted at the Catholic University in Washington, with the assistance of experts and theologians, the decision was that there was nothing in McGlynn's land views contrary to Christian faith or Catholic doctrine. Cardinal Satolli issued a statement declaring that Dr. McGlynn, "having satisfied the pope's legate on all the points in his case," was "declared free from ecclesiastical censures and restored to the exercise of his priestly functions." Nothing was said about his former "disobedience." There was no disclaimer of the right of the ecclesiastical machine to intervene in politics, but there was a virtual admission that the function had previously been exercised in too crude and peremptory a manner.

Mr. Bell has performed a service in rescuing from oblivion the name and personality of one who was a great priest, a great humanitarian and a great American.

W. E. GARRISON.

The Church and the Family

CHURCH EDUCATION FOR FAMILY LIFE. *By Blanche Carrier. Harper & Brothers, $2.00.*

SO FREQUENTLY has "the breakdown of the family" been discussed in recent years that the very phrase has become a cliché. That the American family is, at least, changing its functions was clearly demonstrated by President Hoover's commission which investigated recent social trends. The appalling increase in the divorce rate is only one of many phenomena which have raised a serious question in the minds of many students as to whether or not the family, as it has been known, is on its way out. It is this situation, together with the conviction that the values with which the church is concerned are deeply involved in the fate of the family, that has motivated the steadily increasing interest of the church in family life during the past twenty-five or thirty years.

In this book, Miss Carrier, who already has made notable contributions in the field of religious education, undertakes to appraise the current program of American Protestantism for education in family life. Although the Federal Council of Churches' commission on marriage and the home was organized a decade ago, and corresponding denominational commissions appeared even earlier, Miss Carrier gives special attention to the concerted effort of forty denominations carried out through the International Council of Religious Education in the year beginning October 1934. In 1931 the educational commission of the council selected four themes for emphasis during the four ensuing years, the theme "Education for Christian Family Life" coming in the year indicated. A joint committee for parent education was organized, composed of representatives of the work with children, adults, leadership training and church school administration. The experience of other secular and religious agencies was also laid under tribute by appointing representatives of the National Committee of Parent Education, the Child

Study Association, the National Congress of Parents and Teachers and the Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America. The committee directed the program and published materials designed to guide curriculum building by all the cooperating denominations.

It is this material, published by the International Council and also by various denominations, that Miss Carrier analyzes. The success or failure of the movement for church family education, Miss Carrier believes, depends largely upon whether or not the program is based upon and consistently expresses a sound educational philosophy. And the educational philosophy upon the basis of which she makes her evaluations is that of experimentalism. In the author's judgment, the goals sought in the educational process as well as the procedures utilized must be experimentally derived.

Miss Carrier's chief criticism of the current program is that "the International Council turns to the experimentalist philosophy for guidance in educational procedure, and to the idealistic philosophy . . . for its goals and values," with resulting confusion. This judgment is based upon a detailed and incisive examination of the published materials. Moreover, Miss Carrier traces this conflict to its sources in the experimentalism of professional educators, on the one hand, and the philosophic idealism which has been the basis of traditional Protestantism, on the other. But, she insists, the program must go the whole way to a consistent experimentalism throughout or fail to achieve the best results. Our author is hopeful, however, for in her judgment the trend is definitely in the direction she indicates as desirable.

In this book we hear the voice of an uncompromising experimentalist in a day when a return to *a priorism* or to revelation in one form or another is being advocated by so many. And "experimentalism," Miss Carrier insists, is "a philosophy which can be as vitally religious as supernaturalism."

CHARLES T. HOLMAN.

Making a Better World

HUMAN AFFAIRS. *Planned and edited by R. B. Cattell, J. Cohen and R. W. Travers. The Macmillan Company, $4.25.*

THIS symposium is distinctly in the British rather than the American tradition. Fifteen authors contribute to the theme: what science can do for the social development of mankind. There is no confident prediction of the future, no parade of bewildering bibliographies, no breathless attempt to prove a thesis which the contributors hold in common. Only the blurb on the jacket declares that we have here "the 1937 official manifesto of scientific humanism," and that "this is a new sort of book."

Neither statement is exact. The tone of the book is far removed from a manifesto, or a call to arms. It is rather a modest urging of the public to examine the noncontroversial scientific method as a true enlightener of man, enabling him to overcome the obstacles of poor health, depressions, social maladjustments and political ineptitude. The oracular tone is missing altogether (unless Professor Malinowski be an exception) and its place is taken by a quiet insistence on the need for organized intelligence. Even a Barthian could read the book without having his blood reach the boiling point. In fact *Human Affairs* could be recommended as a mild antidote for Barthianism, guaranteed not to harm the tissues.

The biological problems of society take up roughly one-fourth of the entire space. Professor J. B. S. Haldane shows clearly that organized society was made possible by the domestication of animals, which allowed a larger population to occupy a restricted area. In our own time, industrial processes have increased the density of social wholes, giving rise to problems of a different order. Intricate urban organization is poised on a veritable knife edge of biological equilibrium, since disease gets in its deadly work much better in crowded areas. Water, food and air become major problems of social living, and cleanliness a minimum imperative. Slight fluctuations in the birth rate are fatal to society, and the artificial stimuli adopted by Italy and Germany seem weaker than the social trends they oppose. One major question raised by Professor Haldane is: "Will industrialism be followed by a great fall in the birth rate in the Soviet Union as it has been in western Europe and America? . . . If not, the Soviet Union is likely to dominate the world."

Dietary problems constitute the major part of the next essay by Professor D. Katz, in spite of the misleading title "Psychological Needs." Dr. C. P. Blacker in his essay on "Eugenics and Social Progress" gives a judicious and fair-minded presentation of the eugenics program. He admits that we have no scale of values by which to measure the excellence of our citizens. But he describes at least three groups of undesirables whose fertility ought to be "restricted" (the term sterilization is avoided). Both Dr. Blacker and Sir Henry Brackenbury agree that larger families are necessary if populations do not go down hill, Sir Henry suggesting a minimum of four children per family.

Anthropological problems come in for a minor share of attention. Lord Raglan in his chapter on "Race and Modern Society," shows that in spite of the physical differences of race, creative achievement depends more on cultural patterns than upon racial heredity. He concludes that in the long run, racial fusion or mixture will go so far as to eliminate the problem of segregation so hotly argued today. The most stimulating chapter of the whole book is probably Professor Malinowski's "Anthropology as the Basis of Social Science," in which the writer attempts a twofold task. First of all, he wants to annihilate the impressionistic anthropology of Ruth Benedict, Margaret Mead and the more recent pronouncements of Franz Boas. All these writers have attempted intuitional studies of culture which Dr. Malinowski believes is to play into the hands of the Spenglerians, and the fascists with their Volksgeist. If we give up scientific generalizations for a moonshine hunt of "tribal geniuses," Malinowski declares, we are on the road back to primitivism.

Secondly, in order to prove his point, the writer analyzes the Masai and the Chagga tribes of East Africa, as well as the Eskimos in the Arctics. He concludes that every culture must have certain fundamental aspects, "economics, politics, the mechanism of law and custom, education, magic and religion, recreation, traditional knowledge, technology and art." He applies his scientific method of analysis to the family, the economic structure, magic and religion with clarity and considerable force. The reader is left with a wholesome respect for anthropology as a study of the simpler cells belonging to society (primitive groups). The basic mechanisms are uncovered in a masterful way, though a lingering doubt is left in the reader's mind as to the illumination this method will bring when applied to more complex wholes by scientists of lesser acumen.

The psychological contributions are somewhat disappointing. Dr. Emanuel Miller's essay on "Neurosis and Civilization" is Freudianism of an uncritical and pedestrian sort. Havelock Ellis' chapter on "Eros in Contemporary Life" is chiefly distinctive for its insistence that both repression and expression are necessary if the tension of eros is to issue in a creative pattern. "The arch of life is built up by the balance of opposing forces." Mr. Chambers gives a short and

lucid account of industrial psychology, which is an excellent introduction to the subject, though the emphasis on mental hygiene in industry does not receive the attention which it deserves.

Perhaps the best essay in this group is the one on "Education and the Sciences of Human Nature" by Dr. R. B. Cattell, one of the youngest contributors to the volume. Considering the stuffiness of many British educational ideals, this composition is like a fresh and (quite literally) spanking breeze. The older genteel tradition comes in for rough handling without, on the other hand, an insistence on replacing it by mere vocational schools. Dr. Cattell believes with Huxley that in character education "it is better to go wrong in freedom than right in chains," and with Sir Percy Nunn that competition and fear must be subordinated as learning motives. Sir Percy is quoted with approval as declaring that "competition, like alcohol, though it may begin by stimulating, tends to bring men in the end to one dull, if not brutish level." Cattell believes that much of the hatred, jealousy, acquisitiveness and Nietzscheanism of modern society is traceable to this source.

The use of scientific method in the rebuilding of society is discussed by three authors. Dr. A. S. J. Baster gives a sketch of economic planning as applied in Europe and the United States, with a critical comment that enthusiasm for it goes far beyond actual accomplishments. Karl Mannheim emphasizes the use of mass psychology as a molder of society and shows that its constructive possibilities have largely lain unused. The Earl of Listowel unleashes a blistering indictment of the politician who alone needs no educational requirements for his professional vocation.

Two essays of genuine philosophical interest are supplied by Professors Ginsberg and McDougall. The former gives perhaps the most deeply reflective contribution to the entire work. Mr. Ginsberg defines the task of sociology as the synthesis of more specialized results given to it by biology, psychology, anthropology and economics, and the correction of the narrowness often resulting from preoccupation in any one of these fields. But "sociology still awaits its Newton or its Darwin." In the last chapter, Professor McDougall points out the need for social science to make its terms with philosophy, particularly in the field of values. The goals of the social process cannot be worked out apart from a world-outlook, in which a hierarchy of values is the keystone. At this point, Professor McDougall takes two positions which seem to be in conflict. First of all he declares that "science should be, always is, and must continue to be, the obedient servant of philosophy." On the other hand he admits, "it is only by the aid of advancing science . . . that philosophy can progress with her own endless task of refining our values, of defining and more nearly prescribing our goals, and of rectifying our social values." This is to suggest that science is the cooperative partner rather than the obedient servant. Certainly it cannot be both.

R. A. SCHERMERHORN.

Books Received

Pope Pius the Eleventh. By Philip Hughes. Sheed & Ward, $3.00. (To be reviewed.)

Public Opinion in a Democracy. Supplement to Public Opinion Quarterly, School of Public Affairs, Princeton, N. J., $1.00. Reports of addresses and discussions at the Institute of Human Relations, Williamstown, Mass., 1937, under the auspices of the National Conference of Jews and Christians.

Gates and Other Poems. By Sister M. Madeleva. Macmillan, $1.25. Twenty-four short poems, religious and other, of delicate and sensitive quality, by a contemporary Roman Catholic poet whose work has won wide recognition.

Heroes of the Farthest North and Farthest South. By J. Kennedy Maclean and Chelsea Fraser. Crowell, $2.50. A fifth edition, revised and brought down to date, of a comprehensive and condensed account of Arctic and Antarctic explorations, from Frobisher to Byrd.

The Pendulum Swings Back. By Marvin M. Black. Cokesbury, $2.00. (To be reviewed.)

The Art of Illustrating Sermons. By Dawson C. Bryan. Cokesbury, $2.00. Homiletical helps and warnings with reference to the preacher's problem of holding the attention of his hearers, conveying ideas vividly, and getting his message remembered and heeded.

The Temple in the Heart. By James Reid. Cokesbury, $2.00. Sixty-three devotional studies, or sermons in brief, by the former moderator of the Presbyterian Church in England.

Lords of Speech. By Edgar De Witt Jones. Willett, Clark & Co., $2.00. (To be reviewed.)

Pahang, The Saga of a Rubber Planter in the Malay Jungle. By Willard C. Bush. Macmillan, $2.50. Tigers, crocodiles and 29-foot pythons were among the jungle neighbors with whom the planter had dealings, and the human environment was just as exciting. The book has no value as a sedative, and is not recommended to nervous persons as bedtime reading; otherwise, one of the best of its class.

Dom Pedro the Magnanimous, Second Emperor of Brazil. By Mary Wilhelmine Williams. University of North Carolina Press, $3.50. (To be reviewed.)

European History Since 1870. By F. Lee Benns. F. S. Crofts & Co., $6.00. While social and economic factors are not ignored, the emphasis is upon the political and diplomatic elements, which have nowhere received a more adequate and accurate treatment. This is especially true of the post-war years. To the period from 1914 to the autumn of 1937 are allotted 550 pages. The author's *Europe Since 1914* was already a standard work.

William Blake's Circle of Destiny. By Milton O. Percival. Columbia University Press, $3.50. (To be reviewed.)

What Is a Living Church? By J. S. Whale. Harpers, 90 cents. "Timely and vital," as Dr. Mott says on the jacket, these lectures delivered at Northfield are, in a way, prolegomena to the Madras conference. But they are more than that. They are an eminent British churchman's call to a revived Protestantism and a world-wide Christianity.

Radiant Horizons. By R. B. Salmon. DeVorss & Co., Los Angeles. A book about reincarnation.

Living Toward Mastership. Arranged by Beulah Armstrong. DeVorss & Co. Selections relating to the use of psychic powers, communication between earth and the other world, and life on two planes.

The Orientation of the Soul. By Grant Robinson. Dorrance & Co., $1.50.

CORRESPONDENCE

Psychopathic Crime

EDITOR THE CHRISTIAN CENTURY:

SIR: Rev. Harry Secor of Chariton, Iowa, wishes to know what I would think of sterilization for first offenders. I presume he is thinking only of those who are sex first offenders.

Sterilization is not the answer to the problem. It does not destroy the sexual desire, the ability to commit rape, nor take away the oddly twisted mental attitude which often delights in torture and cruelty. It only prevents the victim of the sex criminal having a child. The best authorities today believe in sterilization as a means of preventing the birth of bad biological stock, but do not favor it as a means of preventing sex crimes. From a legal and penal standpoint this treatment is of little effect.

I would have been willing to head my article "The Impossibility of Ending Sex Crimes." At present it is impossible. Not all psychopathic institutions however are "manned with scandalous inefficiency." Many are, it is true.

The gist of my article was a simple thought. We have failed to separate our sex offenders from the average run of those who break the law. We send them to the same institutions as we do

the man or youth who steals a car. We have no institutions where such unfortunates can be placed, under legal supervision. As for curing them, since behind their impulse is a psychopathic condition which we are rarely able to end, there is at present little we can do.

Sex offenders are judged today as criminals. They are that in the legal sense. However, the entire failure in dealing with them lies in the fact that they are judged as criminals instead of individuals who are just as ill as a man with typhoid fever. If those who have such tendencies were removed permanently from society, we would cut down the number of sex crimes. At present we have no scientific method of dealing with them.

985 West Ninth Street, CHARLES J. DUTTON.
Erie, Pa.

The Ludlow Amendment

[The action of the House of Representatives, reported on page 67, has removed the proposed Ludlow amendment to the Constitution from public consideration at the present time. However, to keep the record complete, the following excerpts are printed from letters opposing the editorial position of The Christian Century.]

EDITOR THE CHRISTIAN CENTURY:

SIR: In the unfortunate stand you take in regard to the Ludlow amendment it seems to me that you have fallen victim to several fallacies in the reasons you give for your opposition to the policy inherent in the amendment. You forget that as one of the signers of the Kellogg-Briand peace pact the United States has renounced war as an instrument of national policy. Since we are committed by that treaty to a policy of peace, our government has no business at all in holding out the threat of military force in its dealings with other governments. There needs to be some restraining influence, such as the Ludlow amendment, so that in dealing with foreign powers the President will realize that he must use other means of persuasion than threats of military force.

Instead of opposing the Ludlow amendment, we should go even further and demand a constitutional amendment removing from the hands of the President the power to wage undeclared war, and making it unlawful for our armed forces to go any farther from our shores than would be necessary for the pure defense of those shores. It is my firm belief that it is only because President Roosevelt felt that he did not have the people of the United Sttaes behind him, that we are not now at war with Japan over the *Panay* incident. Perhaps the unlooked for signatures to the Ludlow petition provided the shock that saved us this time. The earliest possible moment will be none too soon for the people of the United States to be given the power to speak decisively in the event of a war crisis.

Methodist Episcopal Church, LEWIS C. BERGER.
Troy, O.

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you seriously suggest that such an amendment "would be fatal to the poise of the American people" and that it "would increase the danger of resort in crisis to a fascist dictatorship"? *Sancta simplicitas!* I can only hope that those with abler brains and pens than mine may answer your strange and to me entirely unaccountable aberration of judgment. And incidentally, it is such "editorial lapses" that, as far as I am concerned, spice the sometimes dull pages of The Christian Century with just enough irritation and amusement to make me vow anew that I'll never forget to renew my subscription.

Church of Our Father, KARL M. CHWOROWSKY.
Newburgh, N. Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sorry that you conclude to oppose the Ludlow amendment. I believe further thought will prove your arguments to be fallacious. Your first argument that "a war referendum amendment would weaken the authority of democracy" is self-contradictory. The reason that we have representative government is not that the people in the final analysis are not capable of making their decisions, but that they cannot easily be gathered together to make their decisions. However, on great issues, the return to pure democracy should be made.

The reason that "the enactment of such an amendment would render the conduct of our foreign affairs subject to greater, rather than less, disturbance from unbridled passion" is not nearly as plain to me as it seems to be to you. You speak of the propaganda the government would be forced to unleash, so that the country would be "sold on" the war. I remind you that the government, just as a matter of law, would have to allow the peace societies and other interested parties to counteract this propaganda with views of their own. This would provoke a real discussion of the issues and probable outcomes of the war before it happened instead of afterward. Too often we write wise books about the folly of the war after our sons are dead and our country is ruined. You know very well that the government has to "sell" the war anyway. Without the amendment all who contradict the government's viewpoint are traitors and are locked up. With the amendment, they would have to be given their turn on the national hook-ups. Peace would be given a chance, by law.

Reformed Church, HARRY VER STRATE.
Metuchen, N. J.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your arguments seem to me specious and your rationalization has run wild. I cannot see how imagination could do worse. I shall support the amendment with more energy than ever.

Denver, Colo. WILLIAM CAMPBELL WASSER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Our amazement at your opposition to the enactment of the Ludlow amendment melts before our realization that you evidently do not believe in the extension of representative democracy into pure democracy where such extension could be made so practically as in the decision of declaring war. What other question, my dear sir, could be more important for the direct decision of our people than this question of war? Not to mention how unencumbered with a score of other questions the clear-cut decision would come to the people!

Of course, as you say, in the conduct of foreign affairs times are certain to come when the "interests of this country will run counter to the interests of some other country." Are we never to have a nation that will surrender its interests to the interests of "some other country, or countries"? Could there be a finer chance to get our beloved America to be that first nation than the realization by other nations that we will never strike blow for blow, but will, if necessary, be crucified with Christ, no matter what comes, rather than resort to violence against another people? Wouldn't this very realization by any president help him to lead our land to practice our gospel on an international scale, so that it would save the world from disaster? What a tragedy that our foreign relations should still rest upon the assumption that, if pacific measures fail to get us our desires, we still have force on which we may fall back! Shall we too be faithless to our honor, plighted to the world in the Paris peace pact?

Methodist Church, GEORGE MAYCHIN STOCKDALE.
Clinton, N. Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: You argue that the Ludlow resolution (and I suppose that you would include similar proposals before Congress) is subversive of representative government as we have it here in the United States. All of us will grant the importance of strengthening our form of government. However, I point out that it is just at the point where Congress declares war that the checks placed upon representative government break down. If Congress passes laws repulsive to the people, other congressmen can be elected responsive to the popular will and the laws can be repealed. Much of the damage, if not all of it, can thus be remedied. This has been done again and again. Suppose, however, that war is declared without a popular mandate. What recourse have the people? None whatever! Members of Congress responsible for the war know well enough that war hysteria will protect them and save them from being called to account for their actions. The dead cannot be re-

called and the costs of the war cannot be escaped. As the law now stands the people have no redress if Congress or the President foists a foreign war upon them. At the point of a war declaration representative government as we know it may completely betray the democratic principle which underlies it. It seems to me that your argument would be much more to the point, if you are concerned about representative government, if you would plead that the basic law of the land be changed so that the people can have an effective check on Congress and the President in a matter so infinitely serious as war.

You suggest that in case of a negative vote in a referendum the President would be forced into a military dictatorship to save himself and his administration. It seems to me that this argument is far-fetched. My impression of recent administrations is that they will put up with almost any kind of a walloping if they can only stay in power. Humble pie tastes far better to a politician than no pie at all.

You are right, however, about the grave danger of fascism, but it comes without the amendment rather than with it. It is probably inevitable that should war be declared in the near future some law like the Industrial Mobilization Bill would be passed which would virtually place the entire nation under the iron control of a military machine. Wealth, factories and men would all be conscripted. These ancient liberties guaranteed in the bill of rights would go into eclipse. We would have fascism then in a form which we might not be able to shake off when the war was over. From it may God save us.

Kenwood Methodist Church, Milwaukee, Wis. EDWIN A. BROWN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorials have been read for months with a high degree of admiration and agreement. But I must state my disappointment in your opposition to the policy involved in the proposed Ludlow amendment. What can your present attitude mean? Does it mean that you have finally lost confidence in the wisdom of our staying out of foreign wars? Or does it witness a sudden increase in your faith in our representatives truly to represent the masses of their constituency?

You believe such an amendment contains "the danger of resort in crises to a fascist dictatorship." That danger is just as evident, and I believe more evident, in the absence of such an amendment. What would be the result if the administration should declare a war without popular support under the present system? Dictatorship. Modern war can be carried on only under the power of a dictatorship. In the coming war, which will include the United States unless some such policy as the proposed amendment contains is adopted, the masses will be made slaves to the will of the few. War has always done that. Which is a stronger force against a fascist dictatorship in the event of a threat of war, an undeclared feeling against the possible dictatorship, or a loudly acclaimed vote of protest against such action by means of a popular vote? You take the former. I still have enough faith in the conscious democratic desires of our leaders to take the latter.

Congregational Church, Harrington, Wash. KENNETH D. CLAYPOOL.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The Ludlow Amendment" will be of interest to historians at the conclusion of the next great war as being documentary material for their "Road to War." It will be valuable especially in the light of your editorial of March 31 on "The Christian Century and the War." Evidently the same mistakes are to be repeated as led up to the last war.

Bolton, Mass. GEORGE E. JAQUES.

Other Forms of Gambling

EDITOR THE CHRISTIAN CENTURY:

SIR: I endorse every word of your timely editorial on "The Gambling Mania" in your issue of January 5, but I am surprised to note your omission of the biggest and most pernicious gambling enterprise in this country. I refer to the stock exchange of Wall Street, but have in mind especially the board of trade of Chicago.

The La Salle Street pit does an annual business of four billion dollars. This is not a commodity market where farm products are sold, bought and delivered. For example, the wheat futures market is not a market for the future delivery of wheat, but deals only with price fluctuations in the wheat pit. There is no intention of delivery. Commissions of brokers come to a hundred million dollars a year, but this does not include commissions paid on the actual sale and delivery of commodities. This is worse than parasitical gambling, for the plaything is that on which depends the living of the farmer and the nation.

As trading in futures demands instability of price, a stabilized price level would spoil the gamblers' game. That happened during the World War when the government fixed the price of wheat, thereby closing the wheat futures market.

Georgetown, Tex. JOHN C. GRANBERY.

The Preaching Mission in Wichita

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to correct a false impression regarding the preaching mission in this city. In the issue of The Christian Century for January 5 your correspondent paints a dismal picture of disappointment. As I happen to be one of those intimately connected with the program I would call your attention to the following facts: The weather was bad. Ice covered highways and bitter cold cut down the attendance from over the state greatly, but there was no "tardy publicity." Seventy-seven of the 105 counties were reached with one- and two-day missions in advance. Perhaps no other city where missions have been held had a more adequate and effective publicity service. This is the testimony of the missioners themselves.

As to the appeals made, to say that they were "along the old lines" is absolutely untrue. The social emphasis was first and foremost all the time. As to the seminar of A. J. Muste being poorly attended, I can speak for this as I was directly responsible. Muste is a largely unknown man in this section. On the other hand room for the seminars of Kleihauer, Overton and Keller was at a premium. The great meetings in the City Forum grew from 3,500 the first evening to over 5,000, the capacity of the building, for the last one. A great chorus choir of 600 voices rendered a magnificent service there.

Those of us having all the facts before us feel that the mission was a great blessing in common cooperation. The spirit of unity, harmony and good will was everywhere in evidence. Above all, the mission closed with all bills paid!

First Methodist Church, Wichita, Kan. THOMAS A. WILLIAMS.

Friends Can Find Fault

EDITOR THE CHRISTIAN CENTURY:

SIR: I value your paper above words, but would venture to suggest that the slaps in the face which you so often give to Great Britain really accomplish nothing in a day when the demand for leadership falls so heavily upon both the United States and Britain.

St. John, N. B., Canada. H. E. THOMAS.

New Haven Tercentenary

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with the tercentenary, in 1938, of the church and colony of New Haven, the First Church of Christ in New Haven is arranging an exhibit of its records, documents, pictures and other historical material. The committee on the historical exhibit will sincerely appreciate the loan or donation of any material pertaining to the history of the First Church and Society that may be in the archives of families stemming from New Haven colony, and the cooperation of any persons having such material in their possession is earnestly desired. Will they please communicate with the First Church committee on historical exhibit, 311 Temple St., New Haven, Conn.?

First Church of Christ, New Haven, Conn. OSCAR E. MAURER.

NEWS *of the* CHRISTIAN WORLD

Church Conducts Movie Experiment

Detroit Methodist Congregation Uses Films in Midweek Service—Pastors Celebrate Anniversaries

(Correspondence from Detroit)

DETROIT, Jan. 2.—When the Trinity Methodist Church of Highland Park secured through the Motion Picture Producers and Distributors of America the exclusive release for church use of "The Secret of Success" series of educational films, they were ready to begin a remarkable experiment. For ten weeks the midweek family night group of that church placed at the center of their discussion periods these talking pictures which treated of social, economic and religious problems. Able speakers and discussion leaders assisted at the meetings. So successful did the programs prove that the regular audience of 50 jumped almost immediately to around 225. A second series will begin in February. The results of this experiment have been observed with keen interest by many local directors of religious education as well as a number of public school teachers and denominational leaders.

* * *

Many Pastors Celebrate Anniversaries

The anniversary has been the thing in Detroit of late. Rev. Bertram W. Pullinger was honored Dec. 5 at a service marking the completion of his 20th year as rector of Grace Episcopal Church. The major address was delivered by Bishop Herman Page, who called attention among other things to Mr. Pullinger's remarkable record of averaging some 3,000 pastoral calls a year. A three day observance marked the 75th anniversary of the congregation Shaary Zadek, of which Dr. A. M. Hershman is the rabbi. Dr. Hershman recently celebrated his 30th year as leader of this congregation and has been asked to remain at his post for life. Recognition was made Dec. 5 of the 20 years' service of Guy Chambers Filkins, as organist and choirmaster at the Central Methodist Episcopal Church. Rev. Warner L. Forsyth was recently honored upon the occasion of his tenth anniversary as rector of the St. James Episcopal Church of Birmingham. Many other such services have been held during the past month to mark important milestones in the lives of pastors or their churches.

* * *

Progress Toward Better Housing

The year 1938 should be a significant one in the history of Detroit's slum clearance and better housing program. The first group of the 10,000 houses to be built during the next three years under the governmental program should be under way in April or May. $10,000,000 has been earmarked for the project in 1938. It is estimated that within the three mile radius surrounding our city's business section there are some hundred thousand undesirable dwellings and at least 25,000 of these homes are pronounced uninhabitable. An important agency hard at work toward the goal of rehabilitating Detroit's blighted areas is the Citizens Housing and Planning Council of which Mr. Alexander Lynn Trout, prominent churchman, is executive secretary.

* * *

Former Minister at Disciples Church Honored by Son's Gift

As a fitting tribute to the ministry of Rev. Charles Browning Newnan, minister of the Old Central Christian Church from 1893 to 1904, a beautiful fluerette gothic cross has been placed in the baptistry of the Central Woodward Christian Church. The memorial, a gift from Mr. Henry L. Newnan, prominent Detroit insurance man and son of the minister, was dedicated at morning worship Nov. 14.

* * *

Two Ministers Accept New Charges

Rev. Gerald E. Maggart, the former minister of the Boulevard Congregational Church, has begun his pastorate as minister of the First Congregational Church of St. Joseph, Michigan. Rev. Joseph Q. Mayne of the North Woodward Congregational Church has replaced Mr. Maggart as dean of the Detroit School of Religion, an affiliate of the Detroit Council of Churches.

* * *

And So Forth

Figures released after the first month of Michigan's new pre-marriage physical examination law indicate that about one per cent of applicants for licenses show signs of syphilis. The law appears to have met with little opposition and the number of marriages has again attained a close to normal figure.

The church pages of our city newspapers carry an interesting advertisement. Listed under one heading are all churches of the Evangelical Lutheran denomination. The total number reaches the large figure of 66.

WILLIS R. JONES.

Emergency Peace Campaign Formally Closes

In a statement issued on Dec. 31 from the national headquarters in Philadelphia Dr. Harry Emerson Fosdick, chairman of the Emergency Peace Campaign, announced the close of the campaign. It was launched exactly two years earlier. Dr. Fosdick recalled some of the "high points" of the campaign and pointed to the enthusiastic response with which the efforts of the campaigners met. It was stated that during the two years the campaign had raised and spent in peace education $543,680.

Christmas Gift Sent To Kagawa

A Christmas gift of $1,000 has been sent to Toyohiko Kagawa of Japan to be used in his work there. The money was contributed by American friends in response to an appeal made several weeks ago under the auspices of the Church committee on cooperatives of the Federal Council. The sponsors announce that contributions are still being received and will be sent to Kagawa promptly. The address is 497 Fourth Avenue, New York City.

Plan For Race Relations Sunday

Federal Council Issues Call for February 13—Religious Plays on Broadway—Protestants Miss Hague's Rally

(Correspondence from New York)

NEW YORK, Jan. 10.—Ivan Lee Holt prepared the message for race relations Sunday, Feb. 13, just released by the department of race relations of the Federal Council of Churches. The message points out how keenly Americans feel about the treatment of Jews in Germany and how "any church assembly in Great Britain can be aroused by the unchristian treatment of Negroes in the United States. Each nation is amazed at the unchristian attitudes of another in the matter of race relations." It calls on the churches to interpret the contribution of minority racial groups to American life and to prevent unfair treatment of them. It terms the Oriental Exclusion Act "unchristian and unstatesmanlike," but makes no recommendation on the federal anti-lynching bill.

The council urges all churches to devote their services on Feb. 13 to encouraging interracial understanding. Material for use in these services is available to all who request it from the Federal Council.

* * *

Broadway Sees Play about Oxford Group

There has been a play on Buchmanism running to full houses on Broadway, "Susan and God." It is not propaganda for the Groupers nor an attack upon them, but rather the story of the attempt of a clever, selfish, breezy wealthy young matron to change the sinful lives of her friends while she drives her own husband to drink. In the end she sees how rotten she has been, but the audience is left guessing whether her repentance is simply another emotional jag. The audience responds sympathetically to the play's presentation of the sins that secretly spoil so many lives and of the possibility of a religious conversion of the sinners.

* * *

'Many Mansions,' Church Play, Gets Cool Reception

Another religious play, generously tooted by ecclesiastical previewers, "Many Mansions," is not doing so well. It tells of a young man who gives up family and girl to go into the ministry only to be thrown out because he will not compromise the ideals of the gospel to suit the prejudices of his wordly superiors in the church in the chancel and in the pew. So far as the play specifies at all what those ideals were, they were the right of young people to have a dance in the parish house and the right of the church to harbor two girls sought by the police as prostitutes. His insistence on these cost him his job as assistant minister and his deposition from the ministry for insubordination. The play is oversimple and is amateurish in its exposition of the comfortable hypocrisies of churchmen. Some

true church types appear but in the main there is little to commend the play to church people except the bare fact that it deals with the church.

* * *

New York Church Federation Holds Peace Essay Contest

The peace in the news contest by the youth department of the New York Federation of Churches needs more contestants. They are to submit a narrative of not more than 500 words on an international relations event reported between Dec. 1 and Jan. 15, with the writer's opinion as to the contribution of this event to world peace. All Protestant young people in the metropolitan area between the ages of 14 and 18 are eligible for prizes consisting of trips to Toronto, Washington, Philadelphia or two tickets to a peace play.

* * *

Protestants Absent from Mayor Hague's Rally

Strong support by the Roman Catholic Church of Mayor ("I am the law") Hague and his patently illegal ban on meetings of the C.I.O. in Jersey City was evident in the mass meeting there under the auspices of the local chamber of commerce. Officials of the Knights of Columbus, of the Holy Name Society, pastors of parishes were prominently on the platform, to hear the mayor, boss of one of the most corrupt counties in this area, flay Lewis and the C.I.O. as communists. Protestant clergymen, many of whom had supported the mayor by earlier statements, were conspicuous by their absence from this gathering of 15,000 "defenders" against the C.I.O. "invasion."

* * *

Progress at New York's Labor Temple

Charles Stelzle, founder and first director of Labor Temple, spoke to the open forum there. A. J. Muste, present director, reported that attendance at forums and classes during the quarter just ended was over 10,000; total attendance at all meetings for the quarter was 43,000. Mr. Muste is to give Sunday afternoon lectures on "social reform and revolution in Jewish-Christian religion."

* * *

And So Forth

Henry Sloane Coffin, president of Union Theological Seminary, and John A. Mackay, president of Princeton Theological Seminary, were speakers at a memorial service for John McDowell in the assembly hall of the Presbyterian Building.

Dr. Charles Stedman Macfarland, 71, is to marry Miss Genevieve Dayton, 36, in the Methodist Episcopal Church of St. Paul and St. Andrew. Dr. Macfarland was for 20 years general secretary of the Federal Council of Churches, where Miss Dayton also worked on the administrative staff.

In letters recently sent to its members the Medical Society of the State of New Jersey took the position that public health activities of local governments should be limited to the maintenance of institutions for the care of the insane, epileptics and those having communicable diseases!

Fifty per cent of the 30,000 women teachers in the city are married. There are 7,000 men teachers. A controversy has been started by the chief medical examiner of the city schools, Emile Altman, who asserted that the married teachers were absent more and were inefficient.

BRADFORD YOUNG.

Church Radio Has 20th Anniversary

Three Pittsburgh Congregations First in World to Broadcast Services—Youth Meetings on Sunday Evening

(Correspondence from Pittsburgh)

PITTSBURGH, Jan. 10.—It is with something of a shock that we realize that radio broadcasting is only 20 years old. On Jan. 9, Dr. Edwin J. Van Etten, pastor of Calvary Episcopal Church, said to be the largest Episcopal Church between New York and Chicago, celebrated on KDKA the 20th anniversary of the first radio broadcast from any church. This early broadcast was followed soon after by broadcasts in the Point Breeze Presbyterian Church and in the East End Christian Church. In other words, these are the first three churches in the world to broadcast worship services.

The Calvary choir on Jan. 9 was composed of the old choir boys; Dr. Harvey Gaul is still the director of music and organist in this church. He, meanwhile, has made an international reputation for himself as a composer. In this connection, it is interesting to note that, on Jan. 9, Dr. A. J. Holl, of the First Lutheran Church, Grant Street, completed ten years of radio broadcasting on station WJAS.

* * *

Church Music Improves

While the radio has not had the anticipated influence upon preaching, there can be no doubt about its influence upon music. The high quality of much radio music has raised the standard of music in general. Church quartets and soloistst are not as much in demand. Chorus choirs, on the other hand, are being developed quite commonly. Many of these choirs are worth hearing and are truly inspiring. Congregational singing, also, seems, in these parts, to be improving.

* * *

Dr. Beaven Spends Week in Pittsburgh

Once a year the metropolitan Y.M.C.A. brings an outstanding preacher to our city for a week. Last year it brought Dr. James Gordon Gilkey of Springfield, Mass., and this year it is bringing Dr. A. W. Beaven, president of Colgate-Rochester Divinity School, who has just returned from a tour around the world. Dr. Beaven will be heard by great crowds in the following places: Noon meetings all week in Trinity Cathedral; evening meetings—Monday, downtown Y.M.C.A.; Tuesday, United Presbyterian Church of Sewickley; Wednesday, East Liberty Presbyterian Church; Thursday, Knoxville Baptist Church; Friday, Forty-third Street Presbyterian Church.

* * *

Rabbi Freehof Draws Crowds With Book Reviews

Dr. Solomon B. Freehof, rabbi of our leading synagogue, has made a large place for himself in his Wednesday morning book reviews. The capacity of the temple, something like 1,500, is tested on each occasion. Beginning with the first of this year, Dr. Freehof is offering a series of book reviews which have lately attained best-seller lists. The interesting list is as follows: *Northwest Passage,* Kenneth Roberts; *The Flowering of New England,* Van Wyck Brooks; *Bread and Wine,* Ignazio Silione; *One Life, One Kopek,* Walter Duranty; *Life and Death of a Spanish Town,* Elliott Paul; *The Hundred Years,* Philip Guedalla; and *The Nile,* Emil Ludwig.

* * *

Interdenominational Fellowship In Trinity Cathedral

For a number of years, since the coming of Dean High Moor, Trinity Cathedral has aspired to become "a house of prayer for all people," and to this end has thrown open its doors for a continuous series of noonday meetings. Ministers of practically every denomination are invited to stand in Trinity's stone pulpit and preach the gospel to the wayfaring crowds. The attendance, except on unusual occasions, is not large, but the testimony is of value. The preachers from now until the beginning of Lent are as follows: Dr. A. W. Beaven, Colgate-Rochester Divinity School; Rev. William H. Moore, Church of the Good Shepherd; Dr. Norman C. Milliron, First Evangelical Church; Dr. R. W. Gibson, Third U. P. Church; Dr. Herbert B. Hudnut, Bellevue Presbyterian Church; Rev. Frank E. Smith, First Unitarian Church; Dr. John Ray Ewers, East End Christian Church.

* * *

Youth Meetings Replace Sunday Evening Services

It has often been observed that America has no youth movement such as one finds in Germany, Italy or Russia. It is rather surprising, then, to discover that we have in our state the Western Pennsylvania Youth Conference. This group seems to have sprung up spontaneously from socially-minded youth who, in general, are not representative of the churches. This group stands for race equality, and is keeping an eagle eye on social legislation considered in Harrisburgh.

Meanwhile, there is a decided tendency for our churches in this vicinity to give much more attention to young people. Evening services are being abandoned, as in the Christ Methodist Church, and active youth organizations are being formed. The pastors evidently believe that their time and energy count more in this field than in any other.

* * *

Associated Men's Bible Classes To Hear Bishop Hughes

The South Hills section of Pittsburgh has formed a strong association of men's Bible classes in the different churches. Next Sunday, Jan. 16, they are bringing Bishop Edwin Holt Hughes of Washington, nationally known leader of the Methodist Episcopal Church, who will address a mass meeting of these men in the Mt. Lebanon Methodist Church.

* * *

East End Christian Forum In 15th Season

In East End Christian Church we are in the 15th season of our open forum. We are considering: "How To Make the Most of Ourselves." This is a departure from our usual "International Series." In Schenley High School auditorium capacity crowds usually attend on Monday nights to hear out of town lecturers who speak, in general, on up-to-the-minute social problems. This season a sponsor has decided to broadcast the meetings. Dr. Clausen presides in a masterful fashion.

JOHN RAY EWERS.

Wets Win Glasgow Exposition Issue

Local Dry Laws Revoked by Act of Parliament—Hugh Black to Supply Church of Brother

(Correspondence from Scotland)

WHITLEY BAY, Dec. 23.—It is quite evident that the wets have won the battle over the Empire Exhibition which is to open in Glasgow in May. (See my correspondence for May 26, 1937.) They did not try the strategy of arranging a poll in the dry ward of the city where the exhibition is to take place. Instead they introduced a special bill into Parliament, which would authorize the licensing court to override the local veto law within the exhibition grounds and for the duration of the exhibition. The ward no-license committee, the Scottish Temperance Alliance and 22 other objectors, including the temperance committee of the Church of Scotland, filed a petition of protest against the bill. The protest pointed out that the exhibition was to develop the scientific and cultural interests of Scotland, and that public-house bars were not in keeping with that; that "dry" exhibitions had been held with complete success in the dominions and in other countries; that the law already allowed the sale of liquor for consumption with meals in "dry" wards, so that restaurants on the grounds would be equipped to meet all legitimate demands of the visitors; and that it was contrary to public policy to override by a special bill, promoted at the instance of a voluntary association, the provisions of a public act of Parliament and the decision of the electors constitutionally expressed.

The wets in the debate argued that this was no time for niggling restrictions when Scotland was to be the host to the people of the world; that it was pure accident, so to speak, that this Scottish exhibition was on "dry" ground (the proportion of Scots living in dry areas is about 2 per cent of the whole); and that nobody living in the ward would be tempted to imbibe unless he first bought an exhibition ticket and entered the grounds. The bill was passed by a vote of 159 to 96, most of the opponents belonging to the Labor party.

* * *

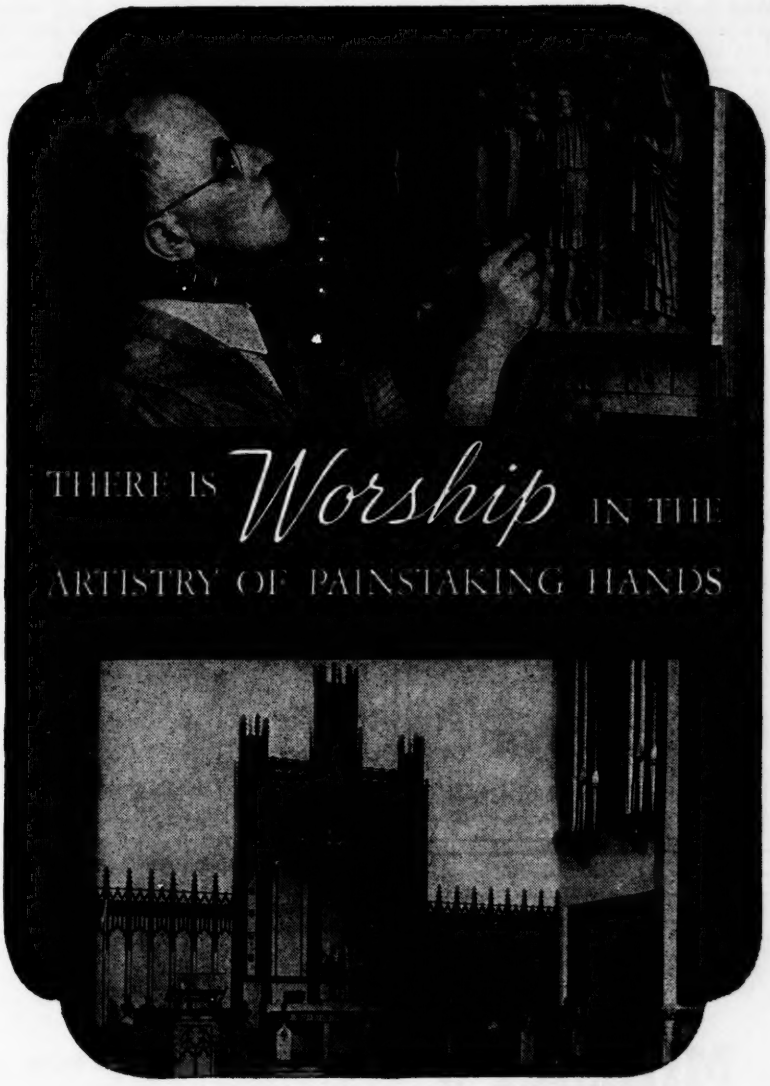
Wets Win in Glasgow Justices' Court

The fight next moved on to the justices' court hall in Glasgow, where the members of the 1938 licensing appeal court were to be chosen. The election drew the biggest attendance for years! Every justice of the peace in the city is entitled to vote. The drys had nominated 16 candidates, but only five of them were elected; the wets nominated 17 and were successful with 15 of them. Since only one "independent" got in, the wets have a majority of at least 15 to 6 to carry everything that they want which is permitted by the special act of Parliament.

* * *

Seek Change in City Laws

Agitation has now been started to alter the permitted hours for the sale of liquor in Glasgow, since this matter was not men-



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tioned in the special bill. At present the permitted hours are: Monday to Friday, 11:30 A.M. to 2:30 P.M., and 5 to 10 P.M.; and Saturday, 10 A.M. to noon, and 4 to 10 P.M. This means that liquor cannot be served with Saturday lunch, though it can be purchased with lunch or dinner any other day. It is argued that this restriction savors of a lack of hospitality to invited guests, and that all days should be made the same. It is quite likely that the wets will win this battle, too, since the primary reason for the gap from noon till 4 o'clock on Saturdays has disappeared with the extension of the practice of paying workmen on Friday night instead of on Saturday noon. It is even a question whether the wets and drys are now on the logical sides of this question, since the chief constable points out that six continuous drinking hours on the one weekday when people are most free is not likely to assist restraint!

* * *

Many Oppose Sunday Opening Of Exposition

Agitation is also going on to have the exhibition open on Sunday, but Rev. Nevile Davidson of Glasgow Cathedral is pointing out that thousands of visitors will be coming from the dominions and colonies who have in their hearts a picture of Scotland and Scottish life. They believe that the soul of Scotland is still sensitive to eternal things. They think Scotland still values God's day and God's book. Far from desiring it, they will be disappointed and disillusioned if they come and find a wide open, Continental Sunday.

* * *

15 to 20 Million Expected

It is anticipated that the exhibition will draw 15 to 20 million people. No subsidy has been granted by the government, apart from the pavilions they are building, yet £10,000,000 is being spent. Near by there is a new trading estate with 36 factories, where three months ago was merely a grass field. This will be of interest to visitors, as well as the sister ship of the Queen Mary, which is to be launched at Clydebank during the exhibition.

* * *

Hugh Black to Supply Brother's Church

Dr. James Black has arranged with his brother, Prof. Hugh Black of Union Seminary, to preach for him in St. George's West, Edinburgh, from May 1938 to May 1939, during his absence on moderatorial duties throughout the church at large.

* * *

Dr. Adam W. Burnet Named For St. Cuthbert's

Dr. Adam W. Burnet of Westbourne Church, Glasgow, now fulfilling a preaching engagement in Australia, has been unanimously chosen by the congregational committee as sole nominee for the vacancy at St. Cuthbert's Church, Edinburgh, caused by the retirement some time ago of Dr. Norman Maclean. St. Cuthbert's is one of the most influential pulpits in Scotland, with a membership of between 3,500 and 4,000. Its date as a sacred site, conjectured to be of the eighth century, is thought to be the earliest of any church in the country, and its parish was originally the largest in Midlothian. This is a collegiate charge, the junior minister being Rev. White Anderson.

* * *

Lindbergh Asked to 'Stand' For University Rector

The students of St. Andrews University had difficulty this year in getting the consent of the famous people whom they approached to stand for the office of rector. Sibelius, Sir Walford Davies, Mr. H. G. Wells, Colonel Lindbergh, Lord Baden-Powell and Lord Tweedsmuir all declined to serve. The election was finally between Sir Hugh Walpole and Lord Macgregor Mitchell, and the latter won. Lord Tweedsmuir has just been elected to succeed Sir James Barrie as rector of Edinburgh University.

MARCUS A. SPENCER.

England Keeps Joyous Christmas

King's College Carol Service Brought to Homes by Radio—Mussolini's Near Eastern Policies Resented

(Correspondence from England)

LONDON, Dec. 23.—Things said at Christmastide do not greatly vary from year to year. There was something very tender and beautiful, however, in the appeal of that veteran, Sir Francis Younghusband, for a hymn of joy. "Do not the times cry for a hymn of joy which would express afresh and with an ever sweeter intensity that spirit of joy and gladness which we Christians love to show at Christmas time but which is recognized by the devotees of all religions?" These words come from one who has his place among the great explorers and administrators of his time. In the evening of his life the old soldier pleads for peace on earth.

* * *

Millions Enjoy King's College Carol Service

One of the many gifts we owe to the radio is the share which we can have in the loveliest of all services, when carols are sung on Christmas eve in King's College Chapel, Cambridge. It is not only the carols but the readings from Scripture by different representatives of the college and Eton and the city of Cambridge that are memorable. There is a bidding prayer, which is one of the most beautiful I know. The service was prepared, I believe, by Archbishop Benson. There are few moments in the year so rich as this. On Christmas day the king following the custom of his father will broadcast from Sandringham a message to his people.

In other ways the day is being kept in the old ways. I doubt whether there is any diminution in the number of Christmas cards, and certainly they are more varied and beautiful than in other days, and the procession of citizens laden with parcels was never longer.

* * *

Favor Nonintervention in Spain and Cooperation with United States

The debate on Tuesday upon foreign policy was chiefly noteworthy for the plain words both of the prime minister and Mr. Eden. Mr. Churchill, who is perhaps the most important of the statesmen not in office, spoke very strongly in support of the league. He has faith in it, even in its present reduced condition. It must be remembered that Mr. Churchill still associates the league with the power of applying collective sanctions. But the debate as a whole shows that the government can claim to represent in the main the common sense of the nation (the words "common sense" being applied in their literal usage). Nonintervention in Spain and cooperation with the United States in the Far East would still win the approval of a referendum if such were conceivable here.

* * *

Parliament Considers Practical Matters

Parliament has been busy discussing some matters of important domestic interest—better times for shop workers, for example. A

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number of other such concerns will be considered when Parliament reassembles: the insurance of 170,000 domestic servants; the proposed ending of the Rent Restriction Act (a relic of war time legislation) by stages, the last to be reached in 1950. There will also be coal and milk to take up the time of the House. In nothing do the Commons, and even more the Lords, excel so greatly as in practical matters.

It was announced last night that the long controversy between the government and the London county council about the payment for the new Waterloo bridge would end in the contribution from government funds of £400,000. Mr. Morrison, the Labor leader in the county council, gladly accepted this settlement.

* * *

English Resent Mussolini's Propaganda in Near East

The use of propaganda within their own borders is a matter which concerns the totalitarian states themselves; the use of their familiar methods in other countries as an instrument of foreign policy is another matter altogether. It can only lead to friction and ill will and to reprisals. It has suited Italy to treat Mr. Eden on such matters as speaking only in his own name; that is not so. There is a widespread feeling that those who use propaganda of this kind in the Near East, for example, cannot expect anything but resentment, and perhaps counter-action.

* * *

Congregationalist Layman Dies

My friend Sir Evan Spicer died this week at the age of 89. He belonged to a family honored among Congregationalists and he was a noble keeper of the trust committed to him. With his brother, the late Sir Albert, he was trained from his youth to consider public service not only a duty but an honor. It was in the service of the London county council that he found his chief field of work; he was chairman at one time of that great body. In this and in many other positions he showed himself a man of sagacity and judgment, as well as a singularly frank and friendly man.

Of his work for the London Missionary Society much might be said. He traveled in Madagascar near the beginning of the century, and by his statesmanlike dealing with the French authorities he helped to bridge over some serious difficulties. He formed friendships with French statesmen, which he delighted to keep in after years.

* * *

And So Forth

The post office for the year which ended March 31 last broke many records. Transactions reached £982,000,000. There were 7,700 millions of letters and parcels. Savings Bank balances increased by £42,000,000.

There was an increase of 24½ per cent in the number of insured people in employment in Great Britain and northern Ireland since 1923, and a 5 per cent increase between June 1936 and June 1937.

Of the total number of insured persons in employment in Great Britain and northern Ireland, the proportion for the northern and southern sections were almost exactly reversed between 1923 and 1937.

The weather has suddenly changed from icy coldness to mildness, and it looks as if we shall have a warm and possibly damp Christmas.

EDWARD SHILLITO.

Turkey Absorbs Polish Colony

Members Asked to Accept Citizenship—Turkey Suspects Treaty with Syria —Uncover Ancient Jerusalem Port

(Correspondence from the Near East)

ISTANBUL, Dec. 18.—Much interest is now being focused upon Polonezköy, a small Polish colony in Anatolia. Its story is interesting. Prince Adam Czartoryski, born in 1770, participated in 1794 in the Polish war of independence under Kosciuszko, and after having been in 1830 the head of the national Polish government devoted the rest of his life to the welfare of the Polish refugees abroad. In that connection, he founded in 1842 the Polish colony of Adampol, better known as Polonezköy, at some eight miles distance from the Anatolian shore of the Bosphorus. It was not, however, until after the Crimean War that the colony began to develop, as the result of the establishment there of members of the Polish legion who had participated in the war against Russia. The descendants of these same colonists

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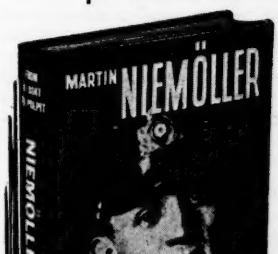

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"These two books will do two things for their readers: they will inform and they will provoke. To read them is to see clearly into the critical situation which exists in Germany today, while the brave stand of pastors such as Niemöller will compel us who are more fortunate to take stock of our Christian faith."—*(Pageant)*

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still people Polonezköy, which is composed of about 30 farms situated in a most lovely setting. It is a favorite resort of excursionists, especially foreigners.

* * *

Owes Existence to Turkish Tolerance

The population, exclusively Polish, speaks Polish, while a big cross at crossroads bears witness to the remarkable tolerance which preserves the integrity of that small colony, although it is situated on the outskirts of a militarized region, and every effort now tends toward departicularizing all non-Turks.

A few farms are very prosperous, but none is really very poor. Yet, the whole ground nominally belongs to Prince Czartoryski's descendants. Negotiations are now being conducted between the latter and the Turkish government with a view to giving the actual occupants the definite ownership of their farms. One of the conditions put forward by the Turkish government is that all farmers adopt Turkish nationality, a condition which is already embodied in a law forbidding foreigners permanently to reside outside municipal districts and hitherto not applied to Polonezköy.

* * *

Find Old Jerusalem Port

Almost simultaneously with the construction of the modern harbor of Tel-Aviv, the ancient Hebrew port has been discovered. They are, besides, very near each other. The excavation has been conducted by Dr. E. K. Sukenik on behalf of Jerusalem University, leading to the discovery of a large stone quay and various harbor buildings. On the strength of II Chronicles 2:15, they are supposed to have been used in the reign of King Solomon for the trans-shipment of the cedars of Lebanon from Tyre for the construction of the first Temple. Fragments of ceramics and other pottery dating back to the time of King Solomon were found in the same site.

* * *

Turkey Suspicious of New Turco-Syrian Treaty

The Turkish press last week commented in detail upon the incidents which accompanied the inauguration in the Hatay of the new status decided upon at Geneva as a settlement of the Turco-Syrian dispute. That status, it will be remembered, is to last until April 15, 1938, when a national Hatay government will begin to operate under French mandate. As to the agreed complete independence, it will be granted to the Hatay in 1940, that is, at the same time as to Syria and to the Lebanon. The impression current in Turkey is that the administration in Syria is intent upon thwarting the Turkish population of the Sandjak out of the benefits supposed to have been conferred by the Geneva agreement.

Closely following upon these incidents the Turkish government denounced the Turco-Syrian "good neighborhood" treaty concluded at Ankara in 1926, but notified the French government of its readiness to negotiate a new agreement consistent with the present situation, the clauses of the former having often been differently interpreted by the parties concerned.

Three reasons, it is understood, caused Turkey to denounce the treaty. One is the question of security on the southern frontiers which are open to frequent incursions from Syria; the second that of contraband; and the third the necessity increasingly felt by the Turks of diverting certain water courses originating in Turkey in order to irrigate the Mardin Nisibin region. A French military mission has arrived at Ankara.

E. Gueron.

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Education in Iran

Government Attacks Illiteracy—Seeks Gold for Munitions—Famine Feared

(Special Correspondence)

Teheran, Iran, Dec. 1.—In the past two years the Boy Scout movement, which has been established in Iran under government control, has been spreading rapidly. It is claimed that there are already 50,000 scouts in the country and certainly every town of any size has its troop. The Girl Guides has also been organized, but it has not grown so quickly. The scouts, organized and directed by an American, Mr. Thomas R. Gibson, recently put on a nation-wide festival to celebrate the birthday of the crown prince.

The new government policy of encouraging adult education has met with more success than was anticipated. Night classes in reading and writing are conducted in several parts of Teheran and throughout all the provinces. Illustrated posters showing the value of education are placed everywhere. At present, so many people have enrolled in these courses that it is taxing the department of education to provide the necessary teachers and equipment. Government figures released today show an enrollment of 93,371. The program is an ambitious one. It is hoped that illiteracy will be abolished entirely from the country in two years.

Comparative figures on primary and secondary education in the first ten years of the present shah's rule are also instructive as to the trend of events. From 1921 to 1932 the number of schools increased from 612 to 4,462, and the number of pupils from 55,131 to 216,000.

* * *

Government Expected to Confiscate Gold

The National Bank of Iran has been buying gold abroad, and this last week the shah has turned over most of the royal jewelry to be sold for bullion. Many of the treasures from the famous Gulistan Palace, the home of the Peacock Throne, have been removed for this purpose. The National Bank is offering a premium of 40 per cent to all Iranians who will surrender their personal supplies of gold. It is expected that an order for the confiscation of all gold will soon follow. No one knows the purpose of these measures, but the country is desperately in need of foreign exchange. And since everything is

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subordinated to the army, it is suspected that the government wishes to buy military supplies. Hitherto, Germany has been supplying most of these in return for trade preferences. But the government is now trying to buy English airplanes.

* * *

Face Food Shortage

There is a serious food shortage in various parts of Iran at present. Mashad is having its bread doled out in restricted quantities and it is thought that famine conditions will arise before spring. The government wheat monopoly sold last year's crop to Russia and although there has been a good harvest this year most of it has been shipped away. Southern Iran is facing the same situation but conditions are much worse there because of a bad drought this summer. In Teheran, the capital, the cost of food has doubled in the past three months. JOHN EWALD.

Dr. Beaven in Burma

Speaks at Baptist Convention and at Christian Endeavor Rally

(Special Correspondence)

HENZADA, BURMA, Dec. 15.—The annual Burma Baptist Convention was held in the Ko Tha Byu Memorial Hall, Nichols Sgaw Karen High School, Bassein, this past week, with well over 3,000 delegates and visitors from all parts of the country—Europeans, Burmans, Karens and Indians participating. Preceding the actual convention there were different racial conferences which met for two days, at which sessions native leaders presided entirely. Dr. Chaney, who is about to retire from the office of field secretary of the American Baptist Mission in Burma, presided over the convention gatherings.

The convention was most fortunate this year in having as a distinguished guest Dr. A. W. Beaven, president of the Colgate-Rochester Divinity School at Rochester, N. Y. Dr. and Mrs. Beaven and their daughter, Peg, had been on a world tour of the mission fields with the primary purpose of getting in touch with the alumni of the divinity school. It was during this brief stay in Burma that the alumni group honored their guests with an alumni dinner. The school has furnished a number of missionaries all over the world, and Burma has its share. In all there are ten at present in Burma who either graduated or took work at the seminary.

At the annual Christian Endeavor rally the young people of Burma had the privilege of hearing Dr. Beaven deliver a stirring message on the "Builders of Tomorrow," in which he emphasized the fact that the greatest responsibility of today's youth is building strong churches, which will in turn be the basis for all other worthy pieces of mission work. Rev. Cecil Hobbs, president of the Burma Christian Endeavor, presided at the annual rally and introduced Dr. Beaven to the 2,000 young people.

* * *

Jubilee Convention of Methodist Mission

The Burmese Methodist Jubilee Convention was held at Mandalay Oct. 20-24. Missionaries and delegates from all over Burma and A. J. Revnell, assistant superintendent of the Methodist mission in India, were present. CECIL HOBBS.

Elect Delegates To Madras Meet

Foreign Missions Conference of North America Names Representatives—Far-Eastern War Overshadows Meeting

(Special Correspondence)

TORONTO, Jan. 6.—Lowell Thomas, internationally known news commentator and Prof. Arthur H. Compton, Nobel prize winning scientist of the University of Chicago, were among those elected yesterday by the Foreign Missions Conference of North America as delegates to the meeting to be held in Madras, India, next December. A half dozen lay representatives, eight ministers and church executives, several theologians and other educators, a long list of mission board secretaries, and four or five leaders of student movements were also elected. The International Missionary Council announced the names of several coopted men and women, including representatives of the religious press. There will be about 50 members of the North American delegation. The attendance at Madras, according to a statement made yesterday by Dr. John R. Mott, chairman of the I. M. C., will be about 475 and at least half of them will come from the younger churches.

The 45th annual session of the Foreign Missions Conference closed here this afternoon after a three day meeting attended by 300 representatives of 128 mission boards in the United States and Canada. A conference on women's work was held last Monday and a meeting of the North American delegates to Madras is scheduled for tomorrow.

Practically everything that has been said in platform presentations, in discussions from the floor and in resolutions and motions has been tempered and sharpened by the tragedy of the situation in the Far East. The meaning for missions of the ecumenical conferences held last summer in Oxford and Edinburgh, the possibilities for the cultivation of a universal Christian fellowship through the proposed World Council of Churches, the bearing on that world fellowship of the preparations for Madras and the conservation and sharing of the spirit and message of that meeting took on fresh significance under the shadow of the Sino-Japanese war.

International Anarchy

For example, Dr. Luman J. Shafer, secretary of the Board of Foreign Missions of the Reformed Church of America, declared that an ecumenical church cannot be realized unless an ecumenical political organization can also be attained. He said, "Each national state is an independent sovereignty subject to no collective authority. It is limited in its activity by the power of other

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states and by such international law as exists. Even international law itself . . . assumes before all else the independence of each state. The League of Nations also is based on the same principle. Each state is therefore the judge in its own cause and national administrators are ethically most right when they are acting to conserve the vital interests of their own states even when, as is usually the case, these are in competition with the interests of other national groups."

Consequently we must choose between war or the threat of war in a world of independent sovereign nation states and a "federal commonwealth of nations" to insure the reign of law throughout the world. The necessity of such a world organization as the second alternative envisages, Dr. Shafer said, is sharply emphasized by the present Far Eastern situation.

But no "federal commonwealth of nations" is possible without a common foundation of moral convictions. The church, conceived in an ecumenical sense, provides that foundation and no other agency of the church has contributed so much to a realization of its universal character as the missionary movement. It will continue to give to the nations the "common ethos" needed as a basis of political ecumenicity.

The Crisis of the Church

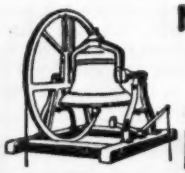
The general secretary of the Federal Council of the Churches of Christ in America, Dr. Samuel McCrea Cavert, spoke on the subject, "The Relation of the Missionary Movement to the Changing Economic and Social Order." He characterized our thinking about the social function of the church today as less sociological and more theological and evangelistic; less centered about immediate "practical" reforms and more centered about the development of Christian social attitudes; and more church-centered than it was ten, or even five, years ago. He spoke of the great modern rivals of Christianity with their new "gospels," new gods, their new view of man as a creature of the state and said: "In the face of such an irrepressible conflict the issue is not whether the church can effect certain needed social changes but whether it has a world-view capable of standing against the unchristian world views which are now being inculcated with all the ardor of a missionary crusade. The church . . . is engaged in a life-and-death struggle."

The missionary movement has made it possible for the church to be supra-class, supra-racial and supra-national. And unless it continues to emphasize these aspects of its life, it will be unable to cope with its rivals. Missions are absolutely essential to the existence of Christianity.

The Philosophy of Missions

Prof. Henry P. Van Dusen of Union Theological Seminary gave the conference some new emphases in the underlying philosophy of missions. How may we know that we have essential Christianity? We have it when we drink from the stream that rises in Jesus and flows down through the centuries—in the Christian movement. It is that which has been believed and practiced "everywhere, always and by all." What is the true function of the church? The continuation of Jesus Christ among men. It is not an end but a means to that greater end which Jesus called "the kingdom of God."

E. K. Higdon.



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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Amphitryon

(French—Rhythmic dialog—English titles) Aristophanes made into a modern sophisticated whimsy. Hilarious, bawdy burlesque of Jupiter and Mercury parachuting to earth to seduce two wives of absent soldiers. Thoroughly laughable amorous farce-comedy in pseudo-classic style. Musical French dialog interesting.

For A: Very good of kind. For Y, and C: No.

Bad Man of Brimstone

(Wallace Beery, Virginia Bruce) (MGM) Super-western with Beery an ultra-bad hombre dealing sudden death throughout. Violence, brutality, treachery, deafening noise in the old two-gun western style. Unconvincing father-son relation complicates and distorts motivation. Hero sadly inadequate.

For A: Depends on taste. For Y: Doubtful value. For C: No.

The Duke Comes Back

(Allan Lane, Heather Angel) (Republic) Ring champ, college cultured, leaves ring after victory, according to his promise, to marry heiress. Her genial father proves crooked, so hero returns to ring for money to save him—and all is forgiven. Misplaced melodrama helps little.

For A: Mediocre. For Y: No. For C: No.

Living on Love

(James Dunne, Whitney Bourne) (RKO) Weak, stereotyped comedy built on poor boy and girl sharing same room in cheap boarding house, but strangers to each other as one works nights, the other days. For obvious solution they meet outside. Stilted comedy and poor acting.

For A: Stupid. For Y: Poor. For C: No.

Manhattan Merry-Go-Round

(Carrillo, Dvorak, Phil Regan) (Republic) Lively, far-fetched farce, combined with assorted "acts" of swing bands and a dash of opera. Genial racketeer-loan-shark and strong-arm henchmen take over operation of recording studio and cause various complications. Hilarious exaggeration, hardly harmful.

For A: Fair of kind. For Y: Probably amusing. For C: Doubtful.

Portia on Trial

(Frieda Inescort, Walter Abel) (Republic) Well-acted and produced, but sordid, unpleasant, unconvincing melodrama a la "Madame X," with betrayal and murder chief ingredients. Only the excellent performances of Inescort and Abel give it any semblance of reality. They deserve better.

For A: Hardly. For Y, and C: Certainly not.

Some Blondes are Dangerous

(Noah Beery, Jr., Nan Grey, Dorothea Kent) (Univ) Commonplace film about pugilist hero, all brawn, no brain, who falls for and marries brazen, cheating chorus girl. Finally awaking to her double dealing, he turns again to decent, patiently waiting little heroine. Endless shots of ring fighting.

For A: Poor. For Y: No value. For C: No.

Thrill of a Lifetime

(Betty Grable, Leif Erikson) (Para) Airy and lively musical with youthful cast engaging in song, dance and romance. Slight plot, concerning hero's efforts to sell play portraying life at his camp, serves as basis for specialty and ensemble acts. Some amusing bits.

For A: Mostly inane. For Y: Fair. For C: Perhaps.

Best Films for Adults

The Awful Truth	Conquest
First Lady	Beg, Borrow or Steal
Stand-In	They Won't Forget

Best Family Films

Borrowing Trouble	Navy Blue and Gold
Submarine D-1	Fit for a King
I'll Take Romance	Love and Hisses

'THIS BOOK will put new heart into the missionary enterprise, because it will put more bedrock faith into the home church . . .'

says the *Christian Leader* (Boston) in an editorial review of

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By HUGH VERNON WHITE

Secretary, American Board of Commissioners for Foreign Missions

"It is emphatically a book for those who may have the idea that the new foundations are insecure or the new spirit of the church cold and doubting. Dr. White shows us the futility of the methods of force, of argument, of an assault upon our emotions, to extend Christianity. In contrast he presents the methods of 'witness' and of 'friendship.' "

Other Comments from the Reviewers

The Christian Advocate—"Christianity alone offers salvation for 'the whole man and the whole of humanity.' This message will hearten and humble all who believe that we are only now in the dawn of 'the day of Jesus Christ.' "

The Christian Observer—"A book for the times. No matter what one's estimate may be, he cannot fail to learn and be provoked to serious thinking."

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By Edward Shillito

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